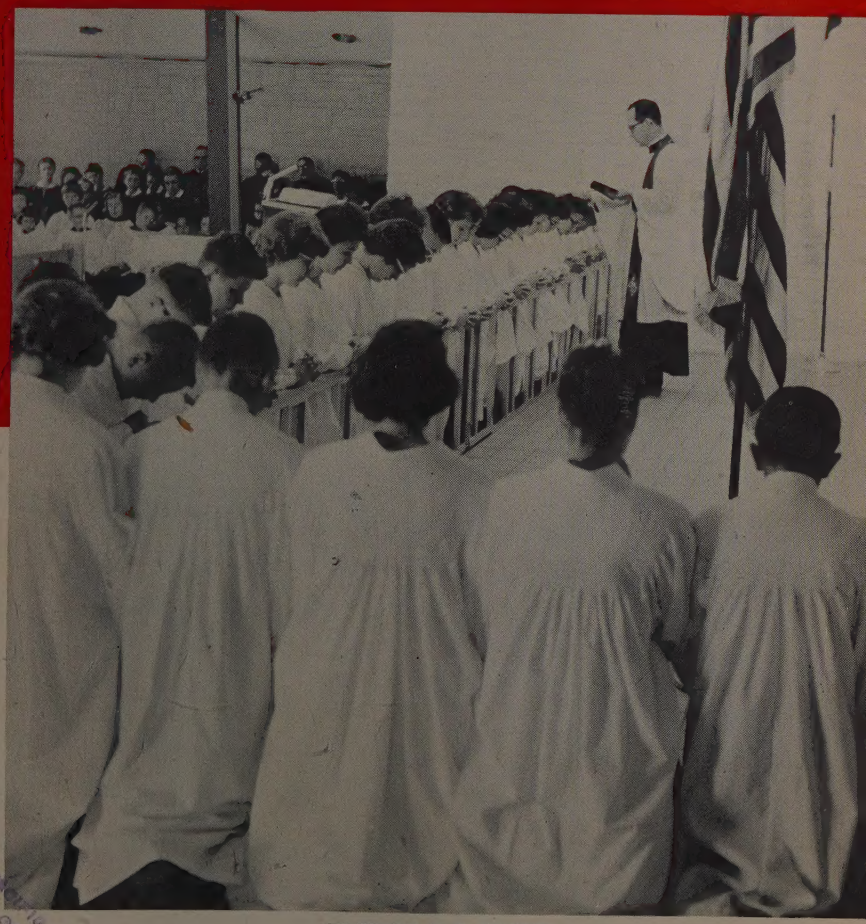
The LUTHERAN



PLEDGE OF FAITH

Confirmation service at Wichita, Kansas

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Vol. 42, No. 36

JUNE 8, 1960

Planned Activity

WE WENT to a family camp for a few days of rest and change. The cottages were comfortable, the food good. There was also "planned activity" for young and old.

Our three oldest children got us up before we usually awaken at home. They had to be ready to register for "Buckaroo Day Camp" at 8 A.M. After a hurried breakfast and a study of the camp map, we set out to find the Buckaroos. When we found them, we were told that our children needed different shoes for hiking and also lunches. Our six-year-old had to go to "Korral Kamp" on the other side of the camp ground.

AFTER STANDING in line to register her and picking up a baby-sitter for our youngest, I rushed back to the Buckaroos with shoes and lunches.

Meanwhile, back at the cottage, my wife was waiting to go horse-back riding. As I puffed in the door, she thoughtfully said, "Why don't we cancel the riding and just go for a hike?"

I SUPPOSE THESE activities are fine—for somebody. We found it rather exhausting. Evidently kids in this enlightened age aren't supposed just to holler over at the kids in the next cottage, "Hey, whatcha doing today?" Even some churches seem to think that they have to buzz like a beehive all the time. There's a whirl of activity without enough time to ask whether it points people to the Kingdom of God or simply keeps them on the move.

Anyway, we had a nice hike up the mountain. The view was marvelous.

—ROBERT M. HERHOLD

The LUTHERAN *News Magazine of the United Lutheran Church in America*

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THIS WEEK . . .

● INTERNATIONAL agencies aren't enough to insure peace in our nuclear age, Rufus Cornelsen believes. The only hope is that as Christians we will proclaim God's love and apply God's laws in the field of international tensions. If we are troubled by the terrible threats of nuclear war, we can find help in our faith, which prepares us to expect a world where tragedy and peril live side-by-side with great achievements. "Let's Learn to Live with Danger," by the United Lutheran Church's Secretary for Social Action, is on *p. 15*.

● BATHE the baby, go to the store; wash the dishes, wax the floor; cook the dinner, answer the door. Does that sound like your daily schedule? Mrs. Rachel Conrad Wahlberg (*page 11*) warns June brides that homemaking is a full-time job and an important one—but there's fun and satisfaction in it.

● ABOUT 200 United Lutheran Church congregations will be welcoming new pastors this month, as the 1960 graduates from ten seminaries enter the active ministry. Having finished four years of college and three years at seminary, being examined by synod committees and finally ordained in the presence of large crowds, including relatives and friends whose affection and prayers helped during the years of study, these young men bring an annual wave of new life and thought into the church. The list of seminary graduates and where they have been called starts on *page 26*.

● LOTS of new words this week . . . there's a "split budget" on *page 33* . . . a "free-wheeling synod" on *page 34* . . . an "evangelistic carpetbagger" on *page 39*.

● COVER PICTURE. Confirmands kneel at altar of St. Paul's Church, Wichita, as Pastor Ivan G. Mattern says the Prayer of Blessing.

THE CHURCH IN THE NEWS

Parochial school aid ruled out

Big gift which Roman Catholics would like from U.S. taxpayers is support for parochial schools from the public treasury. A step in this direction would be to persuade the U.S. Congress to include parochial schools in any plan it adopts regarding federal aid to education.

As Congress debated a $1,300,000,000 school-construction bill in late May, Representatives Roman C. Pucinski (Illinois) and Clement J. Zablocki (Wisconsin) had said they would propose that part of the money go to parochial schools. Mr. Pucinski did offer his amendment on the House floor, but it was ruled out of order as not germane.

Earlier last month an aid-to-parochial-schools amendment offered in the Senate by Wayne Morse was beaten 49 to 37.

Protestant leaders in Washington sent letters and telegrams rousing opposition to the parochial school amendments. James A. Hamilton of the Washington office of the National Council of Churches said the council "is on record supporting federal aid to education, but to public schools only." Dr. Clyde W. Taylor of the National Association of Evangelicals said that parochial school aid "would virtually destroy the principle of separation of church and state."

Schools are expensive

Roman Catholic parochial schools in the United States are "the largest private school system in the world," the National Catholic Welfare Conference reported. Enrollment last year was 5,090,012 in grade schools and high schools. Public school enrollment was 35,386,117.

Most recent total on parochial school expenses is for 1954: $620,692,000 in operating costs and $500 million spent on construction. Recruitment of nuns as unsalaried teachers in Roman Catholic schools has not kept pace with rapid growth of the school system. Employment of lay teachers in elementary schools increased from 4.6 per cent of the total staff in 1945 to 29 per cent in 1959.

Roman Catholic high school enrollment in the U.S. increased from 467,039 in 1957 to 827,912 in 1960.

Sweden's archbishop is coming

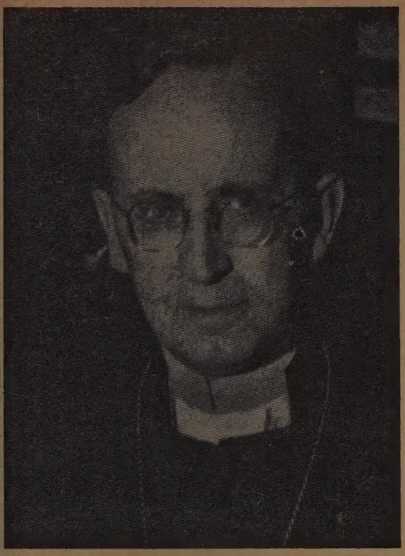
Archbishop of the Church of Sweden, Dr. Gunnar Hultgren, was scheduled this week as headline speaker at the 100th anniversary of the Augustana Lutheran Church. The centennial, held at Rock Island, Illinois, celebrates the organization of a synod in 1860 at Jefferson Prairie, Wisconsin, by pioneer Swedish settlers.

The Augustana Church, now above 600,000 in membership, plans to act this week on entering a merger to form a new "Lutheran Church in America."

Besides the 58-year-old archbishop, Sweden is sending the Augustana convention this week one of its noted theologians, Dr. Ragnar Bring of the University of Lund, and the bishop of Karlstad, Gert Borgenstierna.

New bishop named at Lund

The king of Sweden announced his choice of a bishop of the Lund diocese



ARCHBISHOP HULTGREN
Pioneers are remembered

n late May: Dr. Martin Lindstrom, who aught one year (1938-39) at Augustana Seminary in Rock Island. Since then he has been headmaster of a Swedish school.

Clergy of the diocese nominate three candidates for a bishopric in Sweden. The king names one of the three. Dr. Lindstrom will succeed Bishop Nils Bolander who died in December. Mrs. Lindstrom attended the Lutheran World Federation assembly in Minneapolis in 1957.

Unitarians, Universalists will merge

Unitarians and Universalists for a century have had one belief in common, that there's nothing specific that they are expected to believe. Last month the two New England-based denominations agreed to merge next May. There are about 100,000 Unitarians and 75,000 Universalists.

The denominations will form the Unitarian Universalist Association. Congregations of the two groups will make up their own minds whether to merge locally. Nothing in the new constitution "shall be deemed to infringe upon the individual freedom of belief which is inherent in the Universalist and Unitarian heritages," it was stated.

"What we have seen emerging in this 20th century," the Rev. Donald Harrington told the merger convention in Boston, "is nothing less than a new world faith. It is taking its place beside the Big Three religious groups on this continent, the Catholics, Protestants, and Jews, with none of whom it is at present theologically compatible and into whose creedal categories it cannot fit."

New Haven council postpones action

The Council of Churches of New Haven, Connecticut, agreed on May 23 to postpone "at least until fall" a decision to limit its membership to churches which recognize "Jesus Christ as divine Lord and Saviour." A Universalist and a Unitarian congregation in New Haven will withdraw from the council if the statement of faith is adopted.

Unitarians and Universalists are not members of the National Council of Churches which has this creedal statement in its constitution.

Southern Baptists debate heresy

A drive against "false teachers" in theological seminaries was announced by the president of the Southern Baptist Convention, Dr. Ramsey Pollard, at the denomination's session in Miami Beach. Dr. Pollard said he does not "want men and women in Baptist seminaries to teach that the miracles and the word of God are not true."

If seminary officials find a teacher who does not believe and teach the Christian

miracles, "they are under a mandate from the Southern Baptist Convention to fire that man or woman before night," said Dr. Pollard. He said that "modernism" exists in one or more Baptist schools but did not specify any.

Seminary leaders told Religious News Service that they don't have modernists on their faculties and criticized the public expression of "vague and generalized doubts." Tension has developed from the necessity of securing academic accreditation of seminaries through the American Association of Theological Schools which, said Dr. John Haldeman, is dominated by "eastern liberals."

Sunday school board attacked

A delegate to the Southern Baptist Convention wanted his denomination to "sever all relations and connections with the National Council of Churches in the present affiliation in the uniform Sunday school lesson series."

Southern Baptists work with the council's Division of Christian Education in selecting the subjects and biblical texts of church school lessons used in a majority of U.S. Protestant churches. The Rev. J. M. McDonnel who wanted Southern Baptists to drop out of this arrangement was told by the Rev. James L. Sullivan of the Baptist Sunday School Board that every word in their church school lessons "is written by a Baptist."

Baptists cool on Kennedy

Southern Baptists talked for 42 minutes at their Miami Beach convention about how strong they wanted to make a resolution asserting that a Roman Catholic should not be president of the United States.

Then they agreed unanimously in saying that "when a public official is inescapably bound by the dogma and demands of his church, he cannot consistently separate himself from these. This is especially true when that church maintains a position in open conflict with our established and constituted American pattern of life as specifically related to religious liberty, separation of church and state . . ."

Baptists said that "the implications of a candidate's affiliations, including his church, are of concern to the voters in every election."

Billy Graham, attending the Southern Baptist convention, told reporters he has "deep personal conviction" in the coming presidential election. He said this may be influenced by his friendship with Vice President Richard Nixon.

"This is a time of world tensions," said Dr. Graham, "and I don't think it is a time to experiment with novices . . . But I'm not taking sides."

Roman Catholics in U.S.—40 million

Roman Catholic population in the United States is above 40 million for the first time, according to the official directory published May 27. The total is 40,871,302, an increase of 1,365,827 in one year.

Parishes reported 1,344,576 infant baptisms in 1959. Deaths totaled 334,394. The directory states that 146,212 were converted to Roman Catholicism in 1959.

Largest Roman Catholic population is reported in New York (5,789,448), Pennsylvania (3,470,263) and California (3,277,400). Smallest is in South Carolina (31,702) and Alaska (29,500).

Presbyterians endorse sit-ins

Negro students who sit at restaurant counters contrary to local segregation practices were upheld by United Presbyterians at their assembly in May. The assembly's committee on social action

stated that "some laws and customs requiring racial discrimination are, in our judgment, such serious violations of the law of God as to justify peaceable and orderly disobedience or disregard of these laws."

Presbyterians affirmed the report which stated that demonstrations against racial segregation, although in some cases contrary to local laws or customs, seem consistent with "our Christian heritage, the federal constitution, and the moral consensus of our nation."

Churchgoers, said the Presbyterians, should applaud those who "when struck, did not strike back, who when cursed did not curse back, who acted with patience and dignity in the face of violence and hostility." Presbyterians were advised to patronize restaurants that serve the public without racial discrimination.

A Negro clergyman came within two votes of being elected moderator (honorary presiding officer) of the United Presbyterian Church. The Rev. Edler G. Hawkins of New York City received 469 votes; Dr. Herman Lee Turner of Atlanta got 471.

Passion Play starts on schedule

Biggest tourist attraction in Europe this summer is likely to be the Passion Play at Oberammergau, presented every 10 years since 1634. After nine months of rehearsal, the 1960 production opened in the little Bavarian village in mid-May. There will be 85 performances by September.

Two American children are in the crowd scenes, probably the first non-Germans ever included in the 1,200-member cast. They are children of U.S. Army personnel. The play, expected to draw 750,000 spectators, portrays the trial and crucifixion of Jesus, and requires eight hours for each performance.

BEARDS IN BAVARIA
All men in Oberammergau grew whiskers for Passion Play year

Aid rushed to earthquake victims

While victims were still climbing out of the rubble of violent earthquakes in Chile, relief supplies from American Protestants were on their way.

An airlift shipment of antibiotics, donated by the Upjohn Company, was sent by Church World Service, a department of the National Council of Churches in the U.S.A. CWS also sent 480,000 multivitamin tablets. Lutheran World Relief supplied 64,000 pounds of clothing from its stock contributed by church members in semi-annual collections, and 1,500 blankets were secured in Chile by CWS for homeless families. Large amounts of cornmeal, flour, and milk were being distributed last week.

Two million people lost their homes in the quakes.

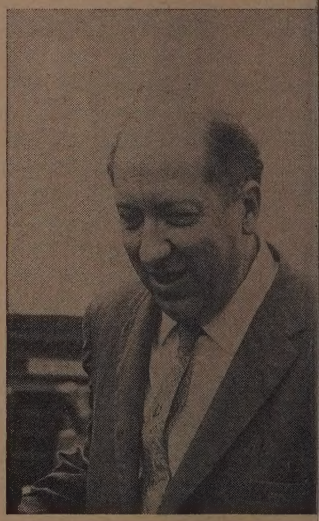
Churchmen for foreign aid

As the battle sharpened in the U.S. Congress to put through the foreign aid appropriation, Protestant and Roman Catholic spokesmen united in urging at least $4 billion. Some congressmen hoped to cut the program by $1 billion or more.

"As a nation we can afford financially to do vastly more in economic development" of the underdeveloped countries "than we have done so far," Dr. Kenneth L. Maxwell, National Council of Churches spokesman, told a congressional committee. He said church people want to know why some congressmen "publicize the faults of foreign aid programs and seldom mention its achievements." Can we morally withhold aid, he asked, when we are "surrounded by a world where over a billion people are in desperate need"?

An 8,000-word statement on foreign aid approved in February by the National Lutheran Council was circulated among government leaders. It said that present-day social and political problems of the world are of "such magnitude" that government aid programs are "imperative."

Roman Catholic spokesmen in Washington said the fund requested by the Eisenhower administration ($4.2 billion) is the "minimum needed for the support of U.S. policies in the underdeveloped countries."



DR. CARL E. LUND-QUIST
Health restored, back to work

Lund-Quist goes back to Geneva

A five-month health leave had put Dr. Carl E. Lund-Quist in shape to return to his post as executive secretary of the Lutheran World Federation. He planned to return to LWF headquarters in Geneva, Switzerland, in mid-June.

First on the program, though, was acceptance of an honorary doctorate at Gustavus Adolphus College, St. Peter, Minnesota, on June 5. He planned also to attend the centennial convention, June 6-12, of the Augustana Church. Dr. Lund-Quist is a clergyman of that church.

Another on the list for a doctorate at Gustavus Adolphus last week was Dr. Paul C. Empie, executive director of the National Lutheran Council.

Cardinal has a foreign policy

The Roman Catholic archbishop of Boston, Richard Cardinal Cushing, said following the summit conference in Paris that "we must realize once and for all that peace is not attained by appeasement. We must recognize that the time has come for us to take a firm stand, such as formerly won for us an honorable period of peace in our stand at Quemoy and Matsu and for Berlin.

"We must dedicate ourselves to the proposition," said Cardinal Cushing, "that we will not disarm one iota without a policing system which is fool-proof and complete . . . At every turn we are presented with the pathetic faces of those millions who have been betrayed into Soviet hands ironically in the name of 'peace.' "

Dr. Franklin Clark Fry, asked by a news agency to comment on the moral aspects of espionage, stated that "spying has to be seen in the same light as war—of which it is really one outcropping and activity. The moral judgments which a Christian pronounces regarding war therefore apply to spying also. Spying, like war itself, is essentially immoral and can be justified only to the degree that it helps to prevent a greater evil."

And so forth

Miss America of 1960, Lynda Lee Mead of Mississippi, told Dayton (Ohio) teen-agers that her Christian upbringing was the reason for her success. "Faith gives a reason for living," she said. "Your relationship with God is the most important thing in your life." Miss Mead is an Episcopalian.

A former Lutheran pastor, Olav Bonnevie, will be ordained as a Roman Catholic priest in the near future by Bishop Theodore Suhr of Denmark. Mr. Bonnevie was converted to Roman Catholicism in 1945 but could not obtain permission to be ordained a priest because he was married. Pope John XXIII has now granted the necessary dispensation.

Russia has started to restore the famed Lutheran Cathedral in Riga, Latvia, which was taken over last year by the Soviets as a national monument. The building contains one of the world's largest organs.

David A. Runge, religion editor of the Milwaukee *Journal*, was given the annual Religious Newswriters' Association award for "excellence in reporting the news of religion." The award has been given annually since 1953.

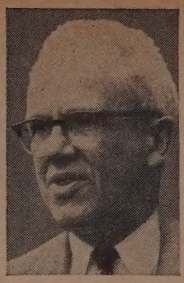
Lutherans from East and West Germany at Wittenberg last month observed the 400th anniversary of the death of Philip Melanchthon, one of Martin Luther's aides and the chief author of the Augsburg Confession.

A 10-year-old Lutheran born in a German refugee camp who arrived in New York last month was hailed as the one-millionth person to be resettled by the 29-nation Intergovernmental Committee on European Migration. Andrejs Suritis and his father, a refugee from Latvia, will join the lad's mother in Kalamazoo, Mich.

After 102 years of missionary efforts in Transvaal, South Africa, the 120,000-member Batswana Lutheran Church has become an autonomous body. The new church will maintain close ties with German mission societies and with the Lutheran World Federation.

WASHINGTON

By ROBERT VAN DEUSEN



AFTER THE SUMMIT

EVENTS THAT LED to the break-up of the Summit Conference illustrate the delicacy of the balance in international relations. Inept decisions can produce a chain reaction which shatters the work of months of quiet diplomacy.

The first effect of the abuse which Khrushchev heaped on Eisenhower at Paris was that Americans closed ranks in a show of national unity. But as a review of the facts showed that blunders had been made in the handling of the plane incident, domestic criticism set in.

It would be too much to hope, in an election year, that the opposition party would bypass mistakes of such magnitude. But the demand for an explanation was on a broader basis than partisan politics. People of both parties felt that the procedures for handling diplomatic crises needed to be reviewed.

One target of the critics was the zigzag series of contradictory statements regarding the plane over the Soviet Union. First it was a weather plane. Then it was engaged in "aerial reconnaissance" without the President having authorized the timing of this particular flight. Then the President assumed responsibility for the incident as part of an approved program of piercing the veil of Soviet secrecy, leaving the impression that such flights would be continued. Finally he announced at Paris that he had ordered the flights discontinued.

International ethics

BENEATH this complex pattern of lack of communication and co-ordination, lies a deeper question with ethical implications. Was President Eisenhower right or wrong in accepting responsibility for the plane incident and admitting it was part of a national pattern of espionage?

All major countries carry on spy activities, in spite of the fact that they are illegal under domestic and international law. A tacit agreement has grown up that when spies are caught, their country disavows responsibility for them. This is more than a convenient fiction. It avoids the necessity of the country spied upon taking drastic action against the country which the spy represents.

When Eisenhower broke this tradition by identifying the incident as part of a national policy of continuing espionage he forced Khrushchev's hand. No national leader can accept a deliberate and open violation of his country's sovereignty and still stay in power. The ominous presence of Marshal Malinovsky, his defense chief, at Mr. K's elbow in Paris was mute witness to the strength of the Stalinist bloc.

If Eisenhower had simply said that the incident would be investigated and that no more such flights would be made the matter might have ended there unless Khrushchev really wanted to torpedo the Summit Conference.

Some good results may come as by-products. The fact that Russia brought its charges to the United Nations, while embarrassing to the U.S., may strengthen the role of the international organization. If, as an outcome, future summit conferences should be held within the UN framework where they would not be so vulnerable to the whims of "personal diplomacy," this would be a real forward step in international procedures.

June Brides (and all other brides) Beware:

Homemaking Is a Full-Time Job

By Rachel Conrad Wahlberg

"I thought housekeeping would be glamorous and fun," said the young bride to me. She had been married for eight months. "I was looking forward to it. I thought it would be like 'playing house' when I was a little girl."

She looked at me out of disappointed, blue eyes and concluded, "It isn't glamorous and it isn't fun. It's work."

I don't know how many young women experience a similar kind of disappointment throughout the country. I'm no statistician. But judging from the number of girls who have confided their disillusionment to me, there must be legions whose views on "housework" have been molded by television commercials presenting homemakers in tight-fitting velvet pants nonchalantly polishing a table top with some miracle fluid ("no fuss, no mess") without upsetting one lock of their artistically composed hairdo.

When reality—a never-ending succession of dust and dishes, dirty clothes and stubborn bathtub rings—breaks through the hazy fata morgana of homemaking in TV's never-never land, frustration is bound to follow. Even the girl that has read a couple of books about love and marriage, learned to make a pretty salad in a home economics course and been responsible for making her bed and setting the table at home will discover that housekeeping is like nothing she thought it would be.

Catching up with reality will be the young bride's first task as she looks over her newly acquired dominion—a 2½-room apartment. Reality means that choosing marriage, she's got a job laid out for her. This job isn't necessarily

what she desired. A woman does not yearn to wash dishes, mend clothes, mop, dust and iron just because she happens to be a woman. It isn't part of a woman's nature to like household duties any more than it is part of a man's nature to be in love with digging ditches or pulling teeth.

So she doesn't sail into marriage with stars in her eyes because she wants a home (though she may like it) or because she wants children (though she may adore them). It's love—and the desire to be the most important person in the life of the man she loves.

As to that man, he starts with a huge advantage over his beloved. He can choose marriage *and* work, can be devoted to his occupation *and* enjoy the benefits of marriage without assuming most of the work that goes with it. He's a partner in the venture of establishing a family but his share in the operations consists in providing for the basic needs while the wife has direct responsibility for care and supervision of home and children.

ALL THIS SOUNDS terribly elementary in theory, but most wives have a hard time getting used to the idea that, once the first baby is born, she's got to feed, dress, bathe and sit up with him at nights while the husband's life continues pretty much as it did B.C. (before child).

Most American brides, it appears, are oddly conditioned for marriage. They've got to discover for themselves that housekeeping is not glamorous, and that even though America loves to put womanhood on a pedestal and makes grandiose statements about the equality of the sexes, nature has assigned to her the job of caring for home and family while the man goes out and makes a living. She's no longer independent. She's got a full-time job: home.

When the time for this discover comes, many a woman will suddenly loo at herself (possibly in a full-length mi ror) and ask the question of the ages How did I ever get into this?

In this mood, she may survey th scenery and find it, frankly, dismal. I she had a job before getting marrie she may remember with a certain amoun of nostalgia that she knew how to do th things she was supposed to do, kne how to please the boss, knew when t start work and when to quit, and got specified reward for it—money.

The new job . . . well, she doesn really know yet what it entails and ho to do it. Furthermore, it's a job tha goes on and on, and at this point she not so sure that she'll get any reward ou of it at all.

So, some woman, having finished he monologue with Hamlet overtones an skull in hand (her own), will conclud that homemaking is no job for her an return to the more glamorous life of nine-to-five, Monday-to-Friday office rou tine. She's given up, and she'll never fin out how much she lost in the process.

HOME BUILDING, in its full spiritua sense, is a vocation with boundless oppor tunities. But it must be appraised real istically. It's work, it needs training, or

anization, tact, imagination and originality. It also has its dismal sides—like ny other job.

An enthusiastic teacher does not necesarily enjoy grading papers over the eekend, and I've known pianists who ated practicing scales. There isn't one alented housewife who doesn't dread ertain chores. But if she's imaginative he can organize things so that she spends nore time on doing things she likes and ess on those she doesn't.

If you dislike shopping but like cookng, you can devise a system that will cut own shopping time but let you spend nger hours with your recipes in the itchen. If you hate ironing, get no-iron abrics for summer and dry-cleanable lothing for winter. One of my neighbors s intrigued by sewing. She outfits herself nd her daughter fashionably without pending much money and may devote alf her day to dress making. But she mploys shortcuts in the kitchen and laims that no dinner has ever taken nore than one hour of her time.

This sort of organization of working nethods and time is taken for granted n any kind of job. A modern housewife an tackle her home obligations in the ame spirit and become an expert at it. Her rewards will exceed what she could get out of a weekly paycheck—and there are no taxes and dues attached to them.

"THE NICEST COMPLIMENT I ever got from my husband came after we had vacationed with friends," an acquaintance of mine told me recently. "He discovered how long it takes other women to prepare a simple meal and suddenly realized how much time I saved by simply organizing my time and arranging things conveniently in the kitchen. He noticed it for the first time after seeing others scoot all around to get a few things done."

Organization, of course, can be carried too far. I don't advocate that any bride try to get a medal as "organization woman of the year." It's simply a matter of going at it with imagination, enthusiasm, some amount of pride and a lot of good common sense. This is the way an intelligent woman will tackle a new job for a new employer. Approach your new job of homemaking in the same way. You'll learn fast. Practice does make perfect.

AND PERFECTION carries its rewards. Those rewards are not necessarily of the tangible kind. They don't come in the form of checks or ready-to-frame di-

plomas. You'll have to be able to spot them and enjoy them.

First of all, you're your own boss—the freest career girl in the world. No one tells you when to wash your dishes, how to make the beds or when to shop for groceries. You've got the supreme luxury of time and independence. You can develop your special interests. You can mature mentally and spiritually, serve your church and community without being torn apart in conflicting schedules, can plan a picnic or read a book.

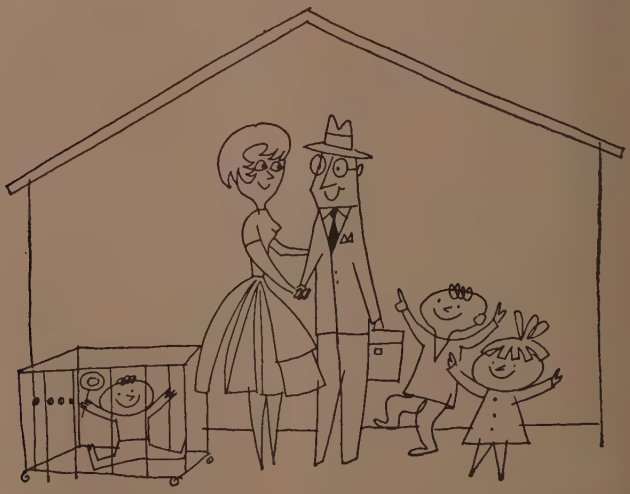
Your working-elsewhere classmate who claims to have freedom of choice and management doesn't have half of what you've got. She's free after five, and Saturdays and Sundays. If she's married and has children she gives up a great deal and gains little. She may purchase material conveniences but cheats herself in her personal split-level life.

If she stays home she can grow to understand her children who will turn to her rather than to a housekeeper or attendant in a day nursery. They won't be confused by different sets of child-rearing principles and moral standards. And they'll have their mother rather than a substitute, which is the way it ought to be. (The mother will have them, too—which is also the way it ought to be. Mothers need their children just as children need their mother.)

BUT THE GREATEST reward, perhaps, is in husband-wife harmony. Wives who have made the break to full-time homekeeping notice a certain change, a lack of pressure from two professions under one roof. Without the conflicting rush rush of two sets of hours, husband and wife are more relaxed, no longer torn by conflicting loyalties.

It has been said that the wife who is employed outside the home is a "more stimulating companion" for her husband. Perhaps the husband may be even more inspired by the wife who gives the best of herself to him, to their children and their home, rather than devoting the best part of her day and her personality to a nine-to-five routine.

I speak for the many women who have found a delightful career on home base. Homemaking can be a job *and* a joy!



Let's Learn To Live With Danger

By Rufus Cornelsen

It is now fifteen years since the first atom bomb was dropped. Three years ago the space age began. Man-made planetoids flung into solar orbit denote the vast frontiers of human civilization. Thermonuclear weapons presently available pose the threat of its annihilation.

The potentialities of the nuclear-space age are both staggering to the imagination and terrifying to the hearts of man. They stress with new urgency an ancient counsel of God, "Behold I set before you this day life and death. Therefore choose life."

Power is always ambiguous. It may be used for good or for ill. Nuclear energy is no exception. Generally men have looked upon technological progress as a promise of prosperity. Today the great advance marked by atomic fission is seen by many as a portent of doom.

Political power according to the New Testament is ordained of God. Its purpose is the establishment and maintenance of peace and justice in a sinful world. Inherent in this power is the right to use instruments of force. However, since its power is divinely derived the

governing authority has the right to use force only in a responsible way (Romans 13:1-6).

The possible corruption of this power is also recognized. For the same political authority called to be a "servant of God" may become a satanic "beast" which blasphemes against God, makes war on his saints, and engages in imperialism against other nations (Revelation 13:6-8).

POWER RELATIONSHIPS of nations today are not exclusively military in nature. They include economic, cultural, ideological and other factors. But military establishments remain possibly the most explicit element in foreign policy.

In an earlier time, the great powers sent gunboats up the rivers of states they were seeking to influence. Today the explosion of atomic weapons, the firing of long-range missiles or the launching of space objects are frequently joined with deliberate strategic moves in the cold war.

In times of more or less equal distribution of power the world has enjoyed comparative peace. Nations will generally resort to diplomacy to solve their differences when the risks of war appear too great. This is as true now as in the days of conventional weapons. What peace we now have may be due primarily to an equilibrium of nuclear power between the Soviet Union and the West. The capacity of each to retaliate with weapons of total destruction may indeed provide the stimulus for constructive adjustment and negotiation of differences.

But there is no guarantee of this. In spite of the mutually deterrent effect of the possession of these weapons, the possibility that miscalculation, accident or political desperation could trigger a nuclear holocaust cannot be ruled out.

NUCLEAR VIOLENCE is now a permanent potential in the power relationships of nations because due to the universality of sin we are a humanity with enduring possibilities of conflict and because the knowledge of fissionable material and its use in weapons is available and irreversible. The practical problem for the nations is therefore not so much how to get rid of nuclear weapons but how to live with them.

That these weapons may play a deterrent role is affirmed by the present state of international affairs. In this sense it can be said that they serve not as "a terror to good conduct but to bad," which is the Pauline conception of the divinely ordained role of the civil sword.

BUT IF DETERRENCE fails, then what? What responsible use, if any, can be made of these weapons beyond deterrence? In the past the right to wield the sword was considered implicitly in the right to bear it. Paul had more than deterrence in mind when he said "the ruler does not bear the sword in vain."

But with the development of nuclear weapons the traditional relationship between the deterrent value of the threat of violence and the coercive value of the act of violence has been disrupted.

In the past it was possible for nations to calculate the use of violence in a responsible way. No doubt this is the assumption of the traditional Christian affirmation of the God-given rights of states to use instruments of force. The relations between violence and what were thought to be justifiable political objectives were by and large of a rational nature.

Today the situation is radically different. As long as only conventional weapons are used violence has a definite cut-off point. In the case of megaton weapons, violence may become uncontrollable and universally destructive. This forces us to ask what political objectives or vital interests of nations can justify a conflagration that threatens both the nations and their objectives with total destruction? Confronted with the spector of all-out nuclear war, President Eisenhower summed up the dilemma in the phrase, "there is no alternative to peace."

THE ISSUES in the dilemma are incredibly stubborn and complex. The world's two major configurations of

power are deeply divided by ideological tensions and conflicting interests. Both possess arsenals of the dread weapons.

It is precisely the present stalemate in their nuclear strength that gives some hope for serious diplomatic efforts. Certainly there would be little hope for diplomacy if the Western World were not strong. Hence, in spite of the terrible danger in the possession of these weapons we have presently no responsible alternative but to match power with power in order to deter Communist expansion by force and encourage the settlement of differences by diplomacy.

OKLAHOMA-BORN Rufus Cornelsen has been social action director of the Board of Social Missions since 1958. He prepared the board's recent statement on Christian attitudes toward nuclear arms, has been actively concerned with the church's position on social problems since he became pastor of Emanuel Church in New Brunswick, N. J., and Lutheran student pastor at Rutgers University in 1942. He's a graduate of Oklahoma's Southwestern State Teachers College and Union Seminary.

BUT WE CANNOT rest with such an uneasy peace. It would keep us prisoners of an open-ended arms race and encourage the spread of nuclear weapons to perhaps Red China and other nations in the Western block, upsetting the present balance of power and increasing the dangers of an accidental war.

The leading powers must seek for ways and means to contain the spread of these weapons and to halt any further upbuilding of existing arsenals. More than that, they must prepare to take such steps toward a general reduction in nuclear arms which, while respecting the security needs and vital interests of the nations involved, will decrease the over-all danger and encourage the growth of a spirit of international understanding and co-operation. The development of a reliable system of inspection and control presents formidable problems. But there are opportunities for some first steps.

It is feasible to make a beginning by establishing procedures for some control over the production of weapons. Certainly an international agreement on the cessation of nuclear testing is a logical first step. The peril of modern weapons lies not only in war but in their production and testing.

While general reduction in nuclear weapons should be pursued with all vigor, complete disarmament of nations is neither possible nor desirable. No state can dispense with means of physical coercion. Because of the recalcitrant nature of individuals and groups in our sinful and fallen world, the state must continue to exercise its divinely ordained responsibility of applying the civil "sword" where necessary.

We have been living under a pattern of nation-states in recent centuries which will most probably continue into the foreseeable future. On the world level this system appears often to be an instrument of anarchy instead of order. But until such time as we have some effective superstructure of international discipline, nations have no alternative but to rely on armed strength to help protect their security and interests against other nations.

THE CRISIS in armaments cannot be adequately handled apart from dealing with the conditions that give rise to the unrest and disputes among the nations. The arms race is not so much a cause as a symptom of tension. As long as the underlying tensions are not reduced efforts to disarm will be frustrated.

Negotiators should therefore realize that some form of political agreement must be the prelude to reduction and control of weapons, not a generalized or absolute approach, but a step-by-step proceeding that faces realistically the needs and interests of parties involved.

THE QUESTIONS that remain are whether states engaged in a deadly arms race have the will and capability of settling their disputes through peaceful means and whether present-day international organizations are adequate to the purposes. The best-informed students of diplomacy insist that disarmament or peaceful settlement requires less the adequate international institutions than the good intentions of the states. Within or outside the United Nations, ample and appropriate agencies for arms control and agreement exist. The substance not the form of negotiations is important.

Indeed the twentieth century may suffer from the illusion that international institutions of themselves assure peace. Whatever their role may be in the future, today they can hardly be more than the forum within which conflicting policy goals of nations can be harmonized.

THIS ANALYSIS of the international dilemma will not be satisfying to those who expect solutions that promise an end to dangers and uncertainties. Christians, however, should be ready to live with harsh realities. Their faith prepares them to expect a world in which deep tragedy and grave peril coexist with great achievements. A society of total peace and harmony is not hoped for in history. In this world men act in the shadowy realm where good and evil, security and danger, are inextricably mingled and where to act involves both risk and compromise.

The church of Jesus Christ knows that even in these days of "men fainting with fear and with foreboding of what is coming on the world," the Son of Man who has come and will come again "with power and great glory" continues to rule over the destiny of history. Constrained by his relentless love, the church is called to seek justice and peace in all the realms and relations of life.

This means that today, when there is "upon the earth distress of nations in perplexity," Christians because of their passion for the gospel are called to hold the political world accountable to God's sovereign law at the same time that they proclaim to all men his sustaining love.

Most of all, it requires that in its own life the church be so equipped in faith as to inspire the patience and courage to live with the dangers of our time. Also in this faith its members have the resources to help make the present political relations less dangerous by being both responsible and compassionate in the hard choice which they as citizens and statesmen must make.

FIVE MAKE A FAMILY

Change of Plans

"It's a special trip, Mother. I simply have to go." Karen had been talking for several minutes and I had not been listening. I had a perplexing problem of my own that I wanted to think about, so I had closed my ears a few minutes. Now Karen caught me.

"You haven't been listening," she wailed in anguish. "Nobody listens." She thumped a pillow in the glider and it fell to the ground. She kicked it.

"Stop that, Karen. You're not a child. Pick up that pillow and tell me why it's so important that you go."

"The whole Luther League plans to go. It will be for all day and will cost about six dollars each."

"Surely you have six dollars in your savings?" I hedged, for I still did not know where they were going.

"I have the money. We are chartering a bus and eating two meals out."

"Where will you eat?"

"One meal, an early lunch, we'll eat on the way. The other meal we are having in the college cafeteria."

Now I knew. This was the Luther League trip to a church college. Karen and Dan and I visited there last summer. Karen thinks she'd like to attend.

"I'm all for the trip, Karen. What is the problem?"

"I have a job that day. Baby-sitting. Mrs. Greeley asked me a long time ago. She's a friend of Mrs. Mawson."

"Oh yes. Claire Mawson took me to a coffee party at the Greeleys."

"I can't disappoint Mrs. Greeley. She has a six-year-old. I promised to be there for a full Saturday, while Mrs. Greeley has a series of hospital tests. I told Bobby, that's the boy, that we'd go to the baseball field where Pete's gang plays."

Karen slumped in the swing. "I can't back out. He'd be disappointed. But when I signed for a seat on the bus, I completely forgot the baby-sitting job. What should I do?"

"You know what you *should* do, Karen."

"I know," she admitted. "Honor the first date and be a baby-sitter."

"I'm glad you know what you *should* do. Now let's see what you *might* do. Maybe we can find a solution that will not hurt Bobby or Mrs. Greeley or yourself."

I picked up the mending I had brought to the terrace. "Is Alice Anderson free that day? Could you ask Mrs. Greeley if Alice might substitute?"

"Mother!" exasperated sigh. "You forget. Alice is in Luther League and will be on the trip."

"I see. Is there any girl in your high school group who does baby-sitting?"

"Dozens, I suppose. But I don't want to get out of the day with Bobbie. I don't want to hand him over to someone else. He's my baby."

"Ummm," I said thoughtfully. "Have you told Mrs. Greeley your problem?"

Karen shook her head. "I can't. She's counting on me."

Karen drew a deep breath of resolution. "No. I'll have to give up the trip.

Oh, well, I've visited the college with you and dad. It isn't as if I'd never been there.

"I'll save six dollars. I wonder how much a cheap catcher's mitt costs? The kid's kind? I thought I'd have Pete buy one and give it to Bobby when we go to the baseball lot."

"That's my Karen. I'm pleased."

"I did want to go with the Luther Leaguers. A bus trip is such fun," Karen said sadly.

Now that Karen had made her decision and the *right* decision, I wondered how I could help her. I wanted her to go on the college trip. She was pretending to be happy about her decision, but I knew she was unhappy inside.

I saw Claire on her back porch and walked across the lawn to the Mawson's house. "Claire, let me use your phone? I don't want Karen to hear this call."

I told Claire about Karen's problem. "Oh, do call Isobel Greeley," Claire said. "Maybe together you'll have an idea."

I CALLED Mrs. Greeley, recalled myself to her. "Of course, I remember you, Mrs. Melton," she said. "Your Karen is Bobby's favorite sitter."

"Mrs. Greeley," I said, made bold by her voice, "Karen has a problem. I think you'd like to know about it and her decision." I told Mrs. Greeley my conversation with Karen, even though I don't like to pass family problems on that way. Especially not Karen's problems. She values her private life.

"And I thought, Mrs. Greeley, that this is a place where you and I might help. I'd like to have Karen go on the trip. May I pick up your Bobby in the morning and keep him for the day?"

"Mrs. Melton, that would be asking too much. It would be a perfect solution, of course. But . . ."

"It would be a pleasure for me and for Sue. You know I have a younger daughter who is a bit envious of Karen's baby-sitting. Sue is just enough older than Bobby to supervise him a bit. I'd be in charge, but Sue would be my assistant."

"Another thing, Mrs. Melton . . ." Mrs. Greeley hesitated, ". . . Karen told Bobby she'd take him to a baseball game. He's living for the day."

"Sue and I often walk to the baseball park on Saturday afternoon. My son plays there. We certainly would take Bobby there."

"Mrs. Melton, it sounds wonderful. To tell the truth, I worried about asking Karen to stay all day, with no adult to turn to in case of emergency. Though she could telephone you or my husband."

So, we two mothers hatched our plan. I thanked Claire and went home. "Karen?" I called.

"In my room, Mother. Want something?"

"I'll come up."

I WENT to her room hesitantly. Sometimes parents do the wrong thing by stepping in. Dan and I try to encourage the children to make their own decisions. Would Karen be angry or glad about the change in plan? Was this one of her martyr days? Was she glorying in giving up the trip?

I need not have worried. "Mother! How perfectly marvelous! I'll make it up to you and Mrs. Greeley. Honest, I will. And to Bobby."

She raced down the stairs. "Must call Alice and tell her I'm going."

"Call Mrs. Greeley and thank her," I shouted after Karen.

"I will. And I'll pick up a baseball mitt on the way home tomorrow. Sue and Pete can give it to Bobby."

WORSHIP NOTEBOOK

WORLD WITHOUT END?

I'VE BEEN LAYING a brick walk in front of my home and it hasn't been easy. After long winter nights spent in drawing plans, checking dimensions, and calculating the cost, we had to wait for a Saturday when it didn't rain. The area was marked off with little pegs and string, sod was lifted to be carefully set aside for use elsewhere, and then the back-breaking job of digging began. Two more week-ends went by before the excavation work was completed. Gravel had to be shoveled into the hole and then covered with sand. Forms had to be set accurately in place and only after the sand had been pounded hard were we ready to lay bricks. Each brick had to be tamped carefully into place so that the pitch of the walk would be accurate, and even with the help of a growing ten-year-old son who wanted to help, 800 bricks took like Mt. Everest.

The weather wasn't always co-operative. Then too the lawn had to be cut, the garden weeded, and life did consist in a lot more than getting a do-it-yourself project done. Nevertheless every spare moment went into the work and yet it still wasn't finished. Whether I like the thought or not, life, or at least an overbearing part of it, had come to revolve about what one of my neighbors called the strip mine in front of the Brown house."

THEN CAME the U-2 plane incident and the blow-up of the summit conference in Paris. There was ominous talk in the air. One evening after watching two hours of discussion on the international situation on TV I looked out the window at my unfinished walk and the piles of crumbling soil. Suddenly the whole project didn't seem to mean too much. Civilization quaked under the potential of total annihilation as never before. Who could get excited about a stack of bricks and a few mounds of earth?

As I went to bed that night it occurred to me that there have been times before in history when men expected and feared the end of the world. I recalled what Luther was supposed to have said when, planting apple trees, he replied to the question: "What would you do if you knew the world would end tonight?" "I would go on planting apple trees," was his prompt response.

I have a habit of saying the Gloria Patri at the beginning and end of each day. As my head hit the pillow the familiar words formed themselves on my lips:

> "Glory be to the Father, and to the Son, and to the Holy Ghost, As it was in the beginning, is now, and ever shall be, world without end . . ."

DO WE REALLY mean that? When all of life with all of its problems—both personal and international—seems to hang on a moment when in the Pentagon or the Kremlin a finger is but inches away from a button, do we really believe that the world, this world, will never end?

For Christians, the churches with their gatherings for worship are always sanctuaries where men can find comfort and strength to meet the troubles of the world. And as the international situation worsens we may expect that more and more pews will be filled. Winston

Churchill, during the last war, repeated often the little poem which begins:

"In time of danger and not before,
God and the soldier we adore . . ."

But does it mean that the people who flock to the churches in the face of the mushrooming crisis will be given a false hope in such words?

Certainly no one with knowledge of science has any notion that this earth is going to go on spinning in space for ever. If it had a beginning, it will have an end. Therefore if the words we've cited seem to contradict what must be an inescapable fact, it must be that there's something wrong with the words.

ST. PAUL writing to the Ephesians (3:21) says (according to the King James Version): "Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." Here are the same words again and, you will note, a shortened form of the Gloria Patri. The Greek text of these words is translated, "Unto all the generations of the ages of ages." Thus the Revised Standard Version is more accurate when it reads, "To all generations for ever and ever."

But does this really solve the problem? Isn't this one of those instances when a new and more accurate translation isn't enough? Don't we really have to provide a footnote which says just what the words, seen in their context, mean?

THE DIFFICULTY with words like "world without end," "ages," and "generations" seems to lie in the fact that most of us see them as an expression of time. Things, events, actions follow one after the other in succession, and this we call time. Our trouble arises when we try to say that something we like is that which we expect to go on and on. Like a child who has been given a big bag of candy, we don't want it to stop.

But this is to ignore, at least with reference to the words of Christ and of St. Paul, that that which is to go on forever is not so much a continuing and successive thing as it is a different thing which is always present.

What we are saying is "without end" and will continue "for ever and ever" is certainly not this world. The force of these words means that there are two "lives" of the believer. One is temporal and ends with his last days on this earth. The other is eternal (and this word is better equated with "always now" than with "everlasting" which implies stretching as time stretches) and comes at that moment when by the power of the Holy Ghost a person is made one with Christ. This "eternal life" we call the "new life" or "union with Christ." It is this new relationship, "the new man," which is not to end.

THUS THE CHRISTIAN is a citizen of two worlds. One goes on and on, but one day, whether in death or in some final catastrophe such as occupies our minds during these days, it ends. The other is the ever-present now in which an individual caught up into the fullness of Christ always *is*.

And this needs to be borne in mind and heart as we celebrate the presence of God among and within us. My brick walk is important and I want to get it done so that friends and neighbors will find a path to my front door and the house and grounds will be more attractive. But importantly I must remember that it too finds its place in the life of one who prays that the Holy Spirit may keep him in that other world of which he says with surety that it is "without end."

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Confidence

QUESTION: We have two children, Russell who is eight, and Eileen, almost ten. I am disturbed by the fact that they hardly ever ask any questions. They seem quite hesitant—almost afraid. Eileen will occasionally ask her mother something, but neither of them ever asks me anything. How can we get their confidence?

REPLY: When children fail to make inquiries there is generally a home situation which causes them to refrain. Are there any strains between you and your wife? Have you been over-severe with the youngsters? Have you evaded searching questions at an earlier period? Have you regarded certain topics as taboo? Regardless of the manner or cause of this problem's arising you can do something to overcome the hindrance.

Story-telling could be a decided help. Start a story period in the evenings before bedtime. Leave enough of the story untold to arouse curiosity. When questions become common they may spread to many topics. Playing with children is another experience which ordinarily facilitates conversation and questions—you can create situations which call forth questions. Tell of questions you asked your parents or other people when you were a child. You surely remember many of them.

In answering questions, be completely frank, so that the children can feel that they are being dealt with fairly. Sometimes you may have to confess ignorance and request the opportunity of getting the information from some dependable source. Kindness and patience will help you and the children.

Growth vs. development

QUESTION: Does a child's increase in size advance at the same rate, year by year, as do his self-control, skills, accuracy, and mentality?

REPLY: Increase in size is usually termed growth, while the other factors make up development. To some extent they move forward together, but there is also a certain rhythm and many variations. Growth is generally more pronounced during the fall and winter, while development is more marked in spring and summer. During the first three months of embryonic life weight increases 400,000,000 per cent. After birth a child advances to three times his birth weight by the time he is a year old; by the time he is grown up he weighs twenty times his weight at birth. Youngsters grow most rapidly from 6 to 9 and 12 to 18. The years in between are characterized by the greatest advance in functional excellence and other personality factors.

No one should be disappointed or surprised at decided variations from these general patterns. After all, every child advances according to his own inherent make-up and the external influences which play upon him. Some young people reach their full stature quite early, whereas others are still growing at twenty, or even later. Each one is an individual, as well as a member of the human race.

BOOKS

TOO MANY BABIES

The Population Explosion and Christian Responsibility. By Richard M. Fagley. Oxford University Press. 260 pages. $4.25.

One of the real complications blocking effective Christian witness on the international scene is the simultaneous existence of several equally pressing, highly dangerous problems; e.g., nuclear warfare, conflicting ideologies, nationalism and racial conflict, and accelerating population growth. To which shall a Christian give priority?

Fagley would certainly argue that the exploding population of the underdeveloped countries requires first consideration, for each passing year (indeed, each passing moment) sees the problem aggravated.

This book excels in two areas. 1) An excellent summary of the problem itself, its causes and increasing urgency. No small dividend, too, is the evidence that international co-operation under the UN has succeeded remarkably in international disease control, e.g., in Ceylon the death rate dropped 35 per cent in two years when anti-malaria measures (DDT) were introduced. 2) An equally good summary of religious teachings (non-Christian, Orthodox, Roman, Protestant) on the various aspects of family limitation.

Implicitly the book indicts both the churches and public officialdom in most countries. For what has now become urgent to them has been known within the Planned Parenthood movements for several decades. But it just wasn't respectable to talk about the matter until lately.

What are the elements required in a solution? "International disease control" has succeeded for two reasons: It involved technical co-operation that did not run into conflicting social values. It could use large-scale methods in its application (spraying with DDT). Family limitation rests on literally millions of individual decisions repeatedly made and consistently adhered to. It is related, in addition, to age at marriage, moral appraisal of the sex act, the status of women, and the underlying socio-economic structure.

The major problem is thus not technical (sufficiently effective techniques exist), but moral, cultural, and social. Not just ignorance, or religion per se, but the widespread approval of, preference for, and short-range economic utility of the large-family system constitute one major component of the problem. The other is the definition of the primary social role of the woman as wife and child-bearer. To change these values these countries will need to be either rapidly Christianized or drastically secularized. The second is more likely than the first; the likelihood of either occurring quickly enough to stop population growth from producing dangerously violent consequences is slim.

Other alternatives include increasing reliance on indirect and direct means of abortion and infanticide. (That this is morally appalling ought to shock even conservative Christians into a sense of responsibility.) In Japan today the number of abortions exceeds the number of births. In the U.S. we estimate one abortion for every 8-10 births.

I don't know how I would determine priorities. But given the accelerating rate of growth, in many countries the resulting pressures will demand first priority. The time for effective action is short, and each day it grows shorter. KARL H. HERTZ

Springfield, Ohio

THE INEVITABLE EXPERIENCE

The Meaning of Death. Edited by Herman Feifel. McGraw-Hill. 351 pages. $6.50.

Spurred by the conviction that we have been not only "too stupid about death" but also too morbid about it, Dr. Feifel has collected twenty-one serious contributions on the subject representing the fields of medicine, psychiatry, psychology, physiology, psychoanalysis, philosophy, anthropology, religion, art and literature. The contributors all possess the authority of scholarship and

most of them the clarity necessary to communicate by the written word. Since death —like taxes—belongs to the inevitables of individual experience, there is ample justification for a depth study of the "meaning of death."

Dr. Feifel says that "life is not comprehended truly or lived fully unless the idea of death is grappled with honestly."

Admittedly, the text is not organized, the purpose being to spotlight the subject from many angles. The essays, however, do coalesce nicely in four main divisions:

1. Theoretical outlooks on death — in which the words of Jung, Tillich and Kaufmann seem especially provocative.

2. Developmental orientation toward death—descriptions of the progress in conceptualizing death from infancy to old age.

3. The death concept in cultural and religious fields—illustrations from literature and art with an excellent treatment of funeral rites by Mandelbaum.

4. Clinical and experimental studies, presenting the empirical findings of physicians and psychologists. This area should not be foreign to the clergy, and Aronson offers some excellent advice in humanizing "dehumanizing illness."

A unique feature of this work is an excellent recapitulation of all the papers under the title "Discussion." This chapter not only summarizes but points to the dominant leitmotiv which emerges from the studies.

There is scarcely one section of this book which does not implicitly at least expose the vital role of faith in dealing with death. Every pastor will do well to read the book and it should be required reading for every seminarian.

ROBERT D. HERSHEY

New York City

TWO SISTERS AND JESUS

Martha, Martha. By Patricia McGerr. P. J. Kenedy and Sons. 276 pages. $3.95.

This is a biblical novel centered at Bethany, home of Martha, Mary and their brother Lazarus. Although the Scriptures briefly mention this family's association with Jesus, the author has combined many dramatic Gospel scenes with fictional episodes to produce a story with a message.

Martha is portrayed as the practical older sister whose jealousy and hurt pride forces her betrothed to wed Mary—with tragic results. While Martha busies herself with housekeeping duties in her father's house and looks after the health of Lazarus, Mary's unhappiness leads her to the court of Herod where she becomes well known as the Magdalene.

When the sisters separately attend the wedding of a relative at Cana and encounter the Nazarene, their lives are subtly changed. Doubtful and critical of the teachings of Jesus at first, Martha eventually overcomes her inner conflicts as she grows in faith and love. Finally, on Calvary, she reaches full understanding of the "one thing needful."

The background of this novel is authentic first-century Palestine. But much of the Gospel record is stretched rather far to fit the plot of the story.

ERNESTINE DAUM

Ulster Park, N. Y.

AND SO FORTH

If It Be of God. By Paul Griswold Macy. Bethany Press. 192 pages. $4.

Brief and simply written history of the origin and development of the World Council of Churches. Dr. Macy has been editor of the *World Council Courier.*

What Shall We Say About Alcohol? By Caradine R. Hooton. Abingdon. 127 pages. $2.

What Dr. Hooton says about alcohol is "stay away from it." He is secretary of the Methodist Church's board of temperance, and his book is a vigorous tract in favor of total abstinence.

The Best of Charles E. Jefferson. Selected by Frederick Keller Stamm. Crowell. 268 pages. $3.95.

Jefferson, a famous New York preacher, about 1900 to 1930, tried to adjust traditional theology to scientific and social thinking of this century. Dr. Stamm has collected sermons, lectures, and essays from 14 of his books as a sampling of his thought.

228 Graduated from Ten ULCA Seminaries

150 Called to Parishes, 37 as Assistant or Associate Pastors

UNITED LUTHERAN seminaries graduated 228 students in May, and within a few weeks most of them were ordained and at work. One hundred and fifty had accepted calls to the parish ministry, and 29 were to develop mission congregations in new fields.

Of those going into established congregations, 33 were called as assistant pastors and four as associate pastors, reflecting a growing trend toward the multiple ministry in urban churches. In the largest of the ten seminary classes, 17 of Philadelphia's 50 graduates are assistants and two are associates.

Fourteen men are going on to graduate studies, and four will take foreign mission assignments. About 20 had not accepted calls at the time this list went to press. The names of the graduates and their assignments follow:

CENTRAL SEMINARY

Name:	Called to:
Richard E. Carfrae	Ascension Church Lubbock, Tex.
Uldis Cepure	Friedens Church, Home, Kan.
Donald G. Ciesielski mission developer	Derby, Colo.
Leland R. Diekhoff	St. Paul's Church Darrouzett, Tex.
James B. Felton	St. Peter's Church Langdon, Mo.
Lawrence D. Fruhling	St. Paul's Church Blue Hill, Neb.
David W. Gieschen	Zion Church, Perry, Okla.
Richard G. Goff	Board of Foreign Missions
Arlyn J. Hausmann	Graduate study
Rudolph G. Jenny	Board of Foreign Missions Japan
Ronald V. Norman	Trinity Church, Dalton, Neb.
Ray M. Peters	St. Luke's Church Fort Smith, Ark.
James E. Von Holten mission developer	Ormand Beach, Fla.
Henry Yurk	Zion Church, Platte Center, and Immanuel Church, Madison, Neb.

CENTRAL

CHICAGO SEMINARY

Name:	Called to:
Arthur J. Basler mission developer	Bloomfield Township, Mich.
Robert D. Beard mission developer	Aurora, Colo.
Andrew E. Carlsson	George West-Ray Point parish, Tex.
Terry L. Daly	Peace Church, Ann Arbor, Mich.
Walter R. Doering	Faith Church Jeffersonville, Ind.
Hans G. Dumpys associate pastor	Hope Church Detroit, Mich.
Harry W. Ecklund	Graduate study University of Stockholm
John R. Green	Salem Church Port Lavaca, Tex.
Richard J. Hanson mission developer	Peoria, Ill.
Roger D. Huebner	Call pending
Olav J. Jorgenson, Jr.	Graduate study
Allan E. Juenger	St. Mark's Church, Polo, Ill.
Edmund S. Kot	Call pending
Frederick L. Krumsieg	Trinity Church Meredosia, Ill.

CHICAGO

Name:	Called to:
Wallace G. Leno	Oulu Church Iron Mountain, Wis.
Charles E. Leps	St. Luke's Church West Collingswood, N. J.
Charles H. Lewis associate secretary	Luther League of America
Carl C. McKenzie	Gethsemane Church Cicero, Ill.
William G. Moldwin	Call pending
Roy C. Moore mission developer	Joliet, Ill.
Earnest M. Ness assistant pastor	St. Paul's Church Evanston, Ill.
James C. Plymire	Call pending
Raymond E. Salim	Call pending
Donald H. Schambow	Deer Creek-Rock Creek parish, Ind.
Ronald W. Schlittler	Trinity Church Edgerton, Wis.
Lyle E. Sucher	St. John's Church, Bluffs, Ill.
William L. Welk	Zion Church Batchtown, Ill.
Max H. Wolf	U.S. Air Force Chaplaincy

GETTYSBURG SEMINARY

Name:	Called to:
Jay M. Bohn	Rockingham parish, Va.
Bobby F. Booher	Graduate study Union Seminary
Marvin F. Cain	Salem Church Mt. Sidney, Va.
Sigmund S. Decker	Brookville parish, Pa.
Rudolph R. Featherstone	Call pending
Irma M. Fincke director of Christian education	Grace Church Rochester, Pa.
Rodney A. Gatzke assistant pastor	Christ Church Baltimore, Md.
David H. Harris	St. John parish, Pa.
David C. Hoecker	Call pending
Thomas F. Kennedy, Jr. assistant pastor	Good Shepherd Church Brooklyn, N. Y.
John P. Kline	Pleasant Valley parish, Pa.
G. Richard Linderman assistant pastor	Epiphany Church Baltimore, Md.
Herbert G. Lindewurth mission developer	Sturgis, Mich.
William A. Markley	Call pending
Eiichi Matsushita assistant pastor	Faith Church Long Beach, Calif.
Ben A. McCracken	Call pending
Richard W. McLeroy	St. Luke's Church Macon, Ga.
Frederick C. Michelson	Calvary Church Chillicothe, Ohio
Charles R. Mingle	Shell Church, Grantville, Pa.
Kenneth E. Morelock	St. Paul's Church Frostburg, Md.

GETTYSBURG

GETTYSBURG (Cont.)

Name:	Called to:
James Yee Kin Moy	Call pending
John P. Neikirk	Holy Trinity Church
assistant pastor	Columbus, Ohio
John A. Parthemore, Jr.	Church of God,
	Bowmansdale and Mt. Pleasant, Pa.
Donald R. Piper	Lutheran Inner Mission Society
chaplain	Washington, D. C.
Dwight F. Putman, Jr.	St. Clairsville
	parish, Pa.
Lavern D. Rasmussen	St. John's Church
assistant pastor	Pittsburgh, Pa.
David T. Robinson	St. John's Church, Espy, Pa.
Rudy W. Roder	Call pending
Robert L. Rohrbaugh	Call pending
Samuel A. Ruby	St. Paul's Church
assistant pastor	Hanover, Pa.
Stephen J. Schulz	St. Paul's Church, Maryville,
	and (mission developer) Gatlinburg, Tenn.
Thomas A. Stahl	St. John's Church
	Mifflinville, Pa., and Hidlay Church
Laverne E. Stough	Call pending
Lowell S. Thompson	Graduate study
	University of Minnesota
Ronald G. VanBlargan	Zion Church
	Kratzerville, Pa.
Frederick S. Weiser	Grace Church
	Lancaster, Pa.

HAMMA DIVINITY SCHOOL

Name:	Called to:
Juan Jose Acuna	Puerto Rico, mission
Charles P. Aylor	St. Paul's Church
	Nashville, Tenn.
John W. Beers, Jr.	Methodist Church
Robert M. Belles	Texas, mission
Clinton E. Chu	Hawaii, mission
Robert L. Cline	Millersburg parish, Ohio
Paul F. Crockett	Methodist Church
Lowell R. Dallman	Emmanuel Church
	Lawrenceburg, Ind.
Donald D. Dunn	Methodist Church
Donald R. Garrison	Gloria Dei Church
	New Millford, N. J.
John W. Gray	Methodist Church
Karl A. Grieshaber	Bolivar-Zoarville parish
	Ohio
John L. Hickman, Jr.	Methodist Church
John R. Hunt	Grace Church, Dayton, Ohio

HAMMA

William L. Johnson	St. Paul's Church
	Dayton, Ohio
Edwin M. Kimm	Trinity Church
	West Sand Lake, N. Y.
William H. Kurz	Christ Church
	Wheeling, W. Va.
Donald F. McDermott	Oakland-Clay
	Memorial parish, Mansfield, Ohio
Ned J. McMillen	Messiah Church
	Okolona, Ky.
David L. Miller	Cincinnati, Ohio
mission developer	
Frank A. Miller	Laurelton, N. J.
mission developer	
Jerry Mraz	Holy Emmanuel Church
	Pittsburgh, Pa.
Donald J. Pentz	Lewisburg parish, Ohio
Robert L. Reed	Edinburg parish, Ind.
Thomas H. Sauerman	Fenner Memorial
	Church, Louisville, Ky.
Roger L. Thompson	Trinity Church
	Bellevue, Ky.
Fred W. Wechsel	First Church
assistant pastor	Mansfield, Ohio

NORTHWESTERN SEMINARY

Name:	Called to
Charles D. Anderson	Faith Church
	Walters, Minn.
James E. Bennett	Emmanuel Church, Export, Pa.
Douglas H. Buck	Call pending
Warren H. Diskerud	Holy Trinity Church
	Superior, Wis.
Lawrence C. Dynneson	Call pending

NORTHWESTERN

Name:	Called to:
Gerald C. Eisele	St. John's Church Duluth, Minn.
Benjamin F. Elger mission developer	Fenton, Mich.
George Erickson	Rural Valley parish, Pa.
Maurice Felton assistant pastor	Trinity Church Sioux City, Iowa
William R. Hamilton	Zion Church Princeton, Iowa
John W. Hanson	Call pending
Donald R. Johnson	Call pending
Ronald J. Lavin	Trinity Church Lebanon, Ind.
Merton H. Luebke mission developer	Oshkosh, Wis.
Kenneth H. Merck assistant pastor	Redeemer Church Milwaukee, Wis.
Harold L. Murkve	Shiloh Church, Walton, Ind.
Alvy C. Paul associate pastor	Calvary Church Wilkinsburg, Pa.
John W. Sell	Call pending
R. John Singh	West Coast Berbice parish British Guiana
Donald Sondrol assistant pastor	Holy Trinity Church LaCrosse, Wis.
Duain W. Vierow	Board of Foreign Missions Malaya
Thomas M. Warme mission developer	Troy, Mich.
Richard Q. Elvee	Swanburg-Crosslake parish, Minn.
John V. Roth	St. Matthew's Church Rossville, Ga.

PACIFIC SEMINARY

Name:	Called to:
Joseph R. Barndt, Jr.	Graduate work University of Tubingen, Germany
James G. Blain	Newport Harbor Church Newport Beach, Calif.
William L. Dowling	Shepherd of the Valley Church, Merced, Calif.
Robert R. Freistedt mission developer	Napa, Calif.

PACIFIC

PACIFIC (Cont.)

Name:	Called to:
Stuart H. Gilbreath	Graduate study University of California
Frank W. Gunn assistant pastor	First Church San Diego, Calif.
Joseph Shih-Liang Hu	Formosa
John S. Kerr mission developer	Spring Valley, Calif.
Marvin L. Langeland assistant pastor	Holy Cross Church Wheat Ridge, Colo.
Jon R. Petersen	St. Paul's Church Castle Rock, Wash.
H. Carl Roessler mission developer	Los Alamedos, Calif.
Raymond L. Stiffler mission developer	Pinole, Calif.
K. Hartley Sulston	St. Paul's Church North Ridge, Calif.
John C. Vaught	Bethany Church Santa Clara, Calif.
John C. Wetzel	Call pending
Verne C. Wilson	Ascension Church Baldwin Park, Calif.

PHILADELPHIA SEMINARY

Name:	Called to:
John E. Barringer mission developer	South Charleston, W. Va.
Raymond H. Birkel assistant pastor	Good Shepherd Church Queens Village, N. Y.
William A. Clasen mission developer	Cortland, N. Y.
James A. Daniels	Friedens Church, Bernville, and Zion Church, Strausstown, Pa.
William M. deHeyman mission developer	Cornwall, N. Y.
John L. Derrick	St. Stephen's Church Williamsburg, Va.
Robert M. Feist	St. John's Church Middletown, N. Y.
Carl F. W. Ficken	St. Mark's Church Sullivan's Island, S. C.
Richard H. Flock assistant pastor	Emmanuel Church Lancaster, Pa.
George J. Frank	Christ Church, Union, N. J.
Folkers V. Freimanis	First Church, Glen Gardner Zion Church, Spruce Run Heights, N. J.
John H. Frykman assistant pastor	First Church Sacramento, Calif.
Richard F. Garman	St. Paul's Church Hawley, Pa.
William B. Gillespie	Scholarship: Schneller Institutions, Lebanon
Rodney R. Heckert associate pastor	Immanuel Church Burholme, Philadelphia, Pa.
Donald R. Helfrich	Calvary Church Philadelphia, Pa.
James L. Henderschedt, Jr. associate pastor	Springtown parish, Pa.
William E. Hershey assistant pastor	St. Mark's Church Williamsport, Pa.
Dwight A. Huseman mission developer	Franklin Park, N. J.
James D. Keller assistant pastor	Zion Church Niagara Falls, N. Y.
Robert C. Kistler	Emmanuel Church, Nuremberg St. Peter's Church, Sheppton, Pa.
Joyce C. Klick	Zion Church, Womelsdorf, Pa.
Donald P. Knudsen	Graduate study Harvard Divinity School
George Koski mission developer	Vancouver, B. C.
Norman Krapf	Christ Church, Woodstock, N. Y.
George R. Long assistant pastor	Grace Church Hartford, Conn.
Walter J. Maier assistant pastor	Saviour Church Trenton, N. J.
David L. McIlvried	Bethlehem and Mt. Calvary churches, Scenery Hill, Pa.
Richard G. Miller assistant pastor	St. Paul's Church Glenside, Pa.
John P. Mlynar assistant pastor	Trinity Church Middle Village, N. Y.
Cyril J. Mouland	St. Paul's Church Richmondville, N. Y.
David P. Nelson	St. Timothy's Church Havelock, N. C.
James F. Patterson, III assistant pastor	Christ Church Upper Darby, Pa
William R. Patton assistant pastor	Trinity Church St. Petersburg, Fla
Philip H. Pfatteicher assistant pastor	Trinity Church Philadelphia, Pa
Charles A. Robertson mission developer	Heckler Village, Va
David E. Rothermel assistant pastor	St. John's Church Philadelphia, Pa
Harold P. Santmire	Graduate study Harvard Divinity School

PHILADELPHIA

William F. Seibert	Holy Cross Church Farnham, N. Y.
Robert L. Slegel	Bethany Church Belleville, N. J.
Richard D. Stephens assistant pastor	Good Shepherd Church Philadelphia, Pa.
John K. Timm	Salem Church, Smicksburg Mt. Zion Church, Trade City, Pa.
Walter F. Toperzer assistant pastor	First Church Greensburg, Pa.
Rafael Torres	St. Peter's Church Toa Baja, Puerto Rico
Burton H. Vincent	Advent Church East Orange, N. J.
Walter H. Wagner assistant pastor	Calvary Church Cranford, N. J.
Ralph Walter, Jr. assistant pastor	Luther Memorial Church Erie, Pa.
Frederick G. Wedemeyer	St. Thomas Church Jamaica, N. Y.
Paul Weidknecht, Jr.	Bethany Church Gloucester, N. J.
George A. Williams	Graduate study Edinburgh, Scotland

SOUTHERN SEMINARY

Name:	Called to:
Robert A. Addy	Fairfax parish, S. C.
James S. Aull	Graduate study Union Seminary, N. Y.
Paulwyn L. Boliek mission developer	James Island Charleston, S. C.
David L. Castor	St. Paul's Church Burlington, N. C.
Hugh W. Dowd	St. Paul's-Backman Chapel parish, Pomaria, S. C.
Ronald I. Fisher	St. Mark's Church, Roanoke, Va.
Robert W. Freyermuth	Graduate study U. of Chicago Divinity School
Joseph D. Glass, Jr. assistant pastor	Beth Eden Church Newton, N. C.
David T. Hinkley	Bethlehem Church and Melanchthon Chapel, Waynesboro, Va.
William M. Johnson	Grace Church Newton, N. C.

SOUTHERN

SOUTHERN (Cont.)

Name:	Called to:
George W. Kinnamon	Call pending
Roger S. Kluttz	Bland parish, Va.
Charles B. Macmurphy	Foreign missions, Japan
William H. Martin	Macon County parish Oglethorpe, Ga.
Ronald E. Miller mission developer	Statesboro, Ga.
John G. Peery	St. John's Church Clinton, S. C.
Otto F. Reenstjerna	Nazareth Church and Providence Church, Lexington, S. C.
Fletcher A. Rice	Graduate study Princeton Seminary
Clarence E. Sifford, Jr.	New Jerusalem Church Lexington, N. C.
Marvin T. Sublett	Good Shepherd Church Hickory, N. C.
Gerald S. Troutman	Reformation Church Greenville, Tenn.
Billy L. Vanderford	Mt. Hermon Church Statesville, N. C.
Robert M. Weeks	St. Michael's Church Columbia, S. C.
Boyce D. Whitener mission developer	Mocksville, N. C.

Certificate of work done:

William C. Wood	Bethlehem parish Pomaria, S. C.
Harold F. Fuller, Jr.	Gravel Springs parish Winchester, Va.

KLINGBEIL

GOOS

SASKATOON SEMINARY

Name:	Called to:
Walter Goos	Nelson, British Columbia
John Klingbeil	Edmonton, Alberta

HORST

INNES

KAISER

KRANZ

WATERLOO SEMINARY

Name:	Called to:
Arthur A. Horst	St. Peter's Church Timmins, Ontario
Mark H. Innes	St. Matthew's Church Welland, Ontario
David E. Kaiser	Petawawa parish, Ontario
Donald W. Kranz	Zion Church Massey, Ontario

Synod Convention Calendar

June 6-9
CANADA:
St. Mark's Church, Kitchener, Ontario
CENTRAL PENNSYLVANIA:
Christ Chapel, Gettysburg College, Pa.
June 7-10
WESTERN CANADA:
St. Paul's Church, Regina, Saskatchewan
June 13-15
SLOVAK ZION:
Holy Trinity Church, New York City
June 13-16
NEW YORK & NEW ENGLAND:
Zion Church, Utica, N. Y.

YNOD CONVENTIONS

ACIFIC SOUTHWEST

T. JOHN'S, SACRAMENTO, May 9-12

lission zeal shown, per capita boosted

By LOUIS F. MERTZ

"VOTING" appeared to be highly impor-nt on the agenda of the Pacific Southwest ynod meeting. The delegates got so in-olved in the elections that a layman, Paul homas, of Phoenix, Ariz., reminded the onvention that they were "fussing about ho is going to Atlantic City while the grave sues of the Lord's work get little atten-on."

But the convention did have many serious oments. Chaplain Quentin P. Garman's evotional messages on the theme "The Gos-el in Action" with sub-themes and sermons n "Not Lips but Lives," and "From Altar the World" brought the 275 delegates nd friends to the realization that living the hristian life is as important as talking bout it.

The missionary zeal of the synod was evi-enced when the mission supervisor, Dr. . Paul Romeis, presented four new mission ongregations for reception into the synod: Shepherd of the Hills, Flagstaff, Ariz.; t. Paul's, Northridge, Calif.; Shepherd of he Valley, Merced, Calif.; and Gethsemane, an Diego, Calif.

President Carl V. Tambert welcomed fteen new pastors to the synod. Ten of he new men came from the graduating lass of the eight-year-old Pacific Lutheran eminary at Berkeley.

THE $900,000 BUDGET for 1961 was dis-ussed often and in various ways. Terms ch as "Special Drives," "Unified Budget," Split Budget," methods of computing the enevolence on last year or this year's com-uning membership figures—all were aired eely. Three figures came before the as-embly; $24.50 (this year's apportionment); 27.21; and $26.50.

Multi-million dollar plans for California Lutheran Homes expansion are explained by Director John Steinhaus to Mrs. Wm. Klover

After Dr. Frank Clutz, Phoenix, Arizona, reminded the delegates "to employ the Holy Spirit" in determining the goals of the Lord's work, the convention accepted the $26.50 per capita figure, based on 34,000 communing members, for 1961 apportionment.

Articles of incorporation of the California Lutheran Homes for the Aged were accepted. The newly elected executive director of the California Lutheran Homes, the Rev. John Steinhaus, explained the future of the present home for the aged in Alhambra, and the proposed multi-million dollar expansion in downtown San Francisco where an urban redevelopment project is underway.

He also reported that the future of his work will be to "plan, build, promote, and program" as many homes and facilities for the elderly and retired as possible on the territory of synod. The areas of Fresno and Hawaii both showed interest in the future planning.

A high point of the convention was the annual banquet, which filled the dining hall of the Elks Hall in Sacramento. Over 100 Negro youths of the Sacramento Inspiration Choir sang spirituals and other numbers to put the delegates in an inspirational and emotional mood. Even though the hour was late, the Rt. Rev. James Pike, Bishop of the San Francisco Diocese of the Episcopal

Synod President Carl V. Tambert displays certificate of appreciation, one of those presented to retired pastors at convention in Sacramento

Church, spoke in detail concerning spiritual and political issues of the day.

Dr. George Berkheimer, ULCA representative; Pastor Paul Nussle, president of the Western District of the AELC, and Mr. Vernon Bergstrom of the Lutheran Immigration Service in New York all brought special messages to the convention.

Often termed the "free-wheeling synod," Pacific Southwest is making a deeper mark in the world and the church through its pioneering spirit in mission development, the LLM stewardship programs; in expanding education, especially at Pacific Lutheran Seminary and the new California Lutheran College; and now in the expanding of the Homes for the Aged. These and other signs of synod progress were outlined to the delegates by Dr. Carl V. Tambert, president.

The Rev. Donald Wagner was elected second vice president of the synod. The Rev. John Simmons was re-elected secretary, and Carl Bell was re-elected treasurer. Twenty-four clergy and laymen were elected convocators for the new California Lutheran College at Thousand Oaks.

1960 ULCA CONVENTION DELEGATES

Clergymen: Donald Wagner, Carl V. Tambert, Lyle Burns, Ross Hidy, John Simmons, Robert Romeis, George Spindt, Kenneth Sentf, Quentin Garman, Frank Clutz, Karl Knisley.

Laymen: Robert Cummings, Paul Thomas, Gilbert Olson, Wayne Pfundstein, Carl Bell, E. S. Heckathorn, Edwin Hooper, Gus Ahola, Robert Brammer, Ben O'Brien, Paul Nelson.

OHIO

HOTEL SHERATON-GIBSON

Cincinnati, May 16-18

Speed-up training program authorized

By E. RUDOLPH WALBORN

APPROVAL WAS GIVEN to a new speed-up program for training ministers and lay leaders at the Ohio Synod's 40th convention. The plan was prepared after a three-year study by a special committee and discussed in conference meetings two years ago. The program will be inaugurated by Wittenberg University and Hamma Divinity School.

The five-part program calls for an accelerated plan for the training of men over 30 for the ordained ministry; a six-month training session for men to provide full-time church leadership on a non-ordained basis; a similar three-month program to provide part-time lay leadership; a master's degree program for laymen in the areas of parish work, business administration, and church music; and a program for general training of laity for better understanding of the Gospel and the Church.

The accelerated plan for ordaining older men provides credit for general maturity determined by examination in such areas as general reading, knowledge of the Bible, experience in church work and administration, and experience in working with people. The accelerated course can be completed in five years, instead of the normal seven.

FOR THE FIRST TIME the synod set a fair annual salary for pastors when it adopted a resolution "that a fair annual minimum compensation for a pastor in full-time service should include $4,500 in salary, a housing allowance, utilities, payments to the pension plan, and a car allowance based on eight cents per mile." Every pastoral charge under this minimum is urged to come up to it.

In a 26-page study of capital punishment the social action sub-committee of the committee on social missions, headed by Prof. Karl Hertz, urged the Ohio legislature "to recognize its primary responsibility in the matter of capital punishment," re-examining the whole criminal code of the state, because "all crimes of violence are interrelated."

Dr. Hertz said, "This is a legislative responsibility. It is silly to refer an issue of this importance to a popular referendum, because it is much too complicated."

The synod approved a plan for a new Ohio Lutheran Welfare Council and appropriated funds toward staff operation. The council is to be composed of representatives from the Synod of Ohio, the American Lutheran Church, and the Lutheran Church—Missouri Synod, with approval by the latter two groups expected at June meetings.

Judge James F. Henninger was the ULCA representative and spoke at two sessions. He also led an hour's discussion on the new Lutheran Church in America, as a member of the Joint Commission on Lutheran Unity. He told the convention that the lodge issue still seems to be alive in the Lutheran merger negotiations.

Changes were made in group hospitalization program for pastors, providing for increased benefits under its Blue Cross plan, but requiring contributions from pastors to pay for the new benefits.

SYNOD NOTED its 40th anniversary (four small synods in Ohio merged two years after the ULCA was organized, in 1920).

The synod's oldest board, the Board of Home Missions, used a banquet session to recount its progress. Forty-nine congregations have been organized under board guidance, 29 in the 1950s. Mission Director Albert H. Buhl was re-elected for a third five-year term.

Home Mission board member Henry C. Klein (left) and Director Albert H. Buhl show graphic picture of church growth during past decade

Three new mission congregations were received, Prince of Peace, Westlake; St. Stephen, Stow; and Good Shepherd, Washington Court House. A fourth will be organized June 12—Holy Trinity at Brunswick.

Thirty-nine ministers were approved for reception, the largest number ever received in one year, according to President Herbert W. Veler.

Statistician Leo F. Schwerin surveyed the "Fabulous 50s" and reported that the baptized membership of the synod had increased 32.3 per cent, that church property valuation had increased 176 per cent, and that giving for benevolent causes by congregations had increased from $785,500 to $1,942,000. The average giving per communing member for all causes in 1959 was $103.55.

A 1961 budget of $1,854,547, up $20,000 from 1960, was adopted, requiring a communing membership per capita of $21.62. Lutheran World Action quota will be $142,612, a per capita of $1.75.

For two services the convention went to First Church, an inner-city, 119-year-old congregation, aided generously in recent years by the Board of American Missions and the synodical home mission board.

President Veler preached at the opening communion service. He said, "Christ was not praying for ecclesiastical mergers. He was praying for union and unity between the believers and the Father, between the believers one with another."

At the closing of the convention the delegates were back at First Church for the ordination of seven 1960 seminary graduates from Hamma Divinity School. Eight other ordinations were authorized in candidates' home congregations.

1960 ULCA CONVENTION DELEGATES

Clerical: Herbert W. Veler, Franklin C. Fry, E. Rudolph Walborn, Taito A. Kantonen, Albe H. Buhl, Elmer E. Flack, Robert W. Stacke Richard W. Powell, Carveth P. Mitchell, An drew Schilling, John F. Kindsvatter, Willar D. Allbeck, Daniel Chu, J. Louis Wolf, Julius V. Turcsanyi, M. Glenn Bishop, Robert F. Hal Tom B. Homrighausen, Willard I. Hackenberg Paul L. Bressler, Joseph M. O'Morrow, W. Ca Satre, George F. Haynes.

Lay: Andrew J. White, Jr., Clarence C Stoughton, Leo F. Schwerin, Roland C. Ma thies, Charles B. Zimmerman, Ernest P. Scot Joseph Rinderknecht, Don Scott, Mrs. Ralp Kreider, W. Emerson Reck, Harold O. Thoma John E. Linsenmayer, Mrs. James A. Mille Miss Susan Hansell, Walter C. Langsam, Sol mon Swingle, Donald C. Matthes, Levi Mumma, Arthur R. Marr, Leonard Echols, Ke neth E. Wray, Eugene C. Hanson, Norman Bischoff.

AT WARTBURG convention Host pastor, M. E. Lehman Dr. George Harkins, ULC representative; Synod Vic President Swasko, Secreta W. W. Roth, Statistician J. Goeken, President R. R. Belt

WARTBURG

BETHANY CHURCH, Burlington, Iowa,

May 17-19

Full co-operation with merger plan voted

By ARNOLD H. KAITSCHUK

THINKING ABOUT the church merger has changed completely since the 1959 convention of the Wartburg Synod. At that time it was decided to remain as a synod.

This year in Burlington, President R. R. Belter recommended that Wartburg give "wholehearted co-operation to the merg efforts now in progress," and the delegat approved unanimously.

Dr. Belter explained that during the pa year he had discussed the merger wit ULCA President Franklin Clark Fry an with many members of the synod.

"Frankly," he said, "it does seem to b the logical thing to do, to merge."

The delegates also voted to set up a com mittee of six pastors and six laymen t study the proposed constitution of the Lu theran Church in America, and to repo at a special synod convention this fall.

Formerly a German-language synod, Wartburg has congregations in the territory of five present ULC synods, with about 30 of the 48 in Illinois. Others are in Iowa, Wisconsin, Michigan and Indiana.

The synod received two congregations, Trinity at Edgerton, Wis., and Trinity at Golden, Ill. Four new pastors were received. The Rev. Bodo Mehling was transferred from the Canada Synod. Three were ordained during the year: Roy Moore, Fritz Schwebke and Jack Behlendorf.

THE 1961 BUDGET anticipates income of $361,460, based on per capita giving of $22 per communing member, $2 more than for 1960. Synod expenses will take $40,800. Sixty per cent of the remainder, $192,396, is allocated to ULCA, and $128,264 will be allocated among the various synod causes.

Treasurer R. L. Boulton reported receipts last year of $186,781 for ULC apportionment, $20,852 for Lutheran World Action, and $30,359 for the special Carthage College-Maywood Seminary drive.

Dr. George F. Harkins, ULC representative, explained the services available to congregations from the boards and agencies of the church, and urged that all increase efforts to strengthen congregational life.

"Carry into the merger the very strongest congregations that we can," he urged. "This is a time for genuine strength and vitality."

It was decided to hold a pastors' retreat in late October or November, at which delegates to the ULCA convention would report. It will be held in Martin Luther Church, Chicago.

Prof. Richard Syre, of the Maywood School of Missions, moderated a panel on foreign missions. Participating were Missionaries Edith Eykamp, from India; the Rev. Herman Hammer, from Uruguay; the Rev. Yoshiro Ishida, from Japan; the Rev. Clifford Grosenbacher, from Liberia, and Mr. Roland Hansen from Malaya.

DELEGATES TO ULCA CONVENTION

Clergymen: R. R. Belter, R. L. Boulton, R. J. Marshall and Andrew Swasko.

Laymen: Louis Bergman, Robert Nieman, Earl Kahlfs and Dr. A. A. Wild.

Leading figures at Texas-Louisiana Synod banquet: ULC Representative Chester A. Myrom, Dr. H. C. Hoisington, and Martin L. Yonts

TEXAS-LOUISIANA

ST. MARK'S, CUERO, May 16-19

Synod's growth in decade dramatized

By DAVID F. COOPER

"SYNOD'S FORWARD MARCH FOR 1961," a dramatic adaptation of the congregational Stewardship P-L-A-N format to present synod-wide achievements and goals, challenged Texas and Louisiana Synod delegates to daring commitments for the future at the 109th convention.

More than 400 officials and representatives of congregations crowded the fine new fellowship hall of St. Mark's Church in Cuero for a "congregational" dinner. Turkey and dressing were preliminaries to a graphic two-hour report, directed by the general chairman, Dr. H. C. Hoisington.

The story of the synod for the past ten years unfolded audio-visually on screen and tape recorder, to show the march from 9,016 baptized members in 1948 to 16,810 in 1958—and to 17,981 in 1959; and church

school enrollment rising from 3,204 to 6,404.

It showed the increase in congregations, from 28 to 55 (24 in the past five years), and per capita giving by communing members mounting from $53.16 to $88.29.

So well did the "Forward March" general committee convey its facts and figures, that the proposal committee's suggested budget for 1961 was adopted the following morning, almost unanimously. The only amendment was an $83 addition.

The inventory of resources had disclosed a total potential of $237,751. Delegates approved for 1961 a Part I budget of $215,618, a $15,000 increase over the previous year. Total of Part I and Part II goals is $243,218.

The tone of uplifted vision for the convention had been set by Synod President Philip L. Wahlberg, Jr., in his opening communion sermon. Mr. Chester Myrom, executive secretary of the United Lutheran Church Foundation, sounded the challenge to Christian giving in an address at the banquet. The high level of spiritual inspiration was maintained by the convention chaplain, Dr. E. B. Keisler, president of Central Seminary, in his meditations and prayers preceding each session.

Dr. J. Luther Mauney, president of the Virginia Synod, was the ULCA representative, outlining the causes of the church in two messages. The Rev. Oscar R. Rolander, of the National Lutheran Council, spoke in behalf of Lutheran World Action.

Merger plans and hopes were reflected in many discussions and figured in most of the reports. Evidence of pre-merger co-operation was shown in the report of the already functioning joint ULCA-Augustana monthly publication, *The Texas-Louisiana Lutheran.* A panel discussion on merger progress and plans was led by Dr. Mauney, President Wahlberg, and the Rev. M. L. Lundquist, president of Augustana's Texas Conference.

The synod received one new congregation, Bethlehem Church, Mesquite, Tex., organized in 1959. Three pastors were received by transfer, and Seminarians Robert D. Beard and John R. Green were approved for ordination.

Pastor John Jacobs was re-elected secretary, and Mr. Ted T. Teel was again named treasurer.

Delegates heard that if the 1959 membership gains were consolidated in one congregation, it would be the third largest in synod, with 1,171 baptized members, 706 confirmed and 566 communing—a gain of more than 7 per cent.

CENTRAL STATES

FIRST CHURCH, Tulsa, Okla., May 16-19

Plan for licensing lay readers deferred

By MARTIN G. SCHROEDER

A PROPOSAL to establish the office of lay reader, in order to alleviate the shortage of pastors, was debated on the floor of the Central States Synod's 92nd convention. It was presented by a special committee on licensure of laymen, whose report included the proposed qualifications, training, duties and functions.

Because time was lacking for adequate discussion, it was agreed that the report be presented again at the fall meetings of each conference, and then be reconsidered at the 1961 synod convention.

Gathering of the synod in Tulsa, one of the most southern points, was significant. Greatest mission growth of the synod in the past year has been in this southern area. Three of the five new congregations received this year are in Oklahoma, the other two in Missouri.

They are: Our Saviour's, Durant, Okla.; Our Lord's, Oklahoma City; Emmanuel, Lawton, Okla.; St. Andrew's, Liberty, Mo.; and Gloria Dei, Platte County, Mo.

Dr. N. Everett Hadeen, of Salina, Kan., president of the West Central Conference of the Augustana Church, preached at the opening communion service.

Dr. John Rilling, of Hamma Divinity School, was the official ULCA representative, and told of the work of each of the

church's boards and agencies. He emphasized that the "population explosion" challenges the church to plant more congregations.

Six present and former missionaries took part in a round-table presentation at the foreign mission rally. Nine graduates of Central Seminary were ordained, with a sermon by the Rev. John Slice, of Trinity Church, Columbus, Neb. Ten pastors entering the synod in the past year were received.

Dr. Paul Empie, executive director of the National Lutheran Council, spoke at the convention banquet. He told of Lutheran World Action work, in which more than $150 million has been distributed in cash and goods throughout the world. The work continues, he said, and in order to bring honest proof of Christian love should avoid discrimination against any race or nation in need.

The convention passed a memorial asking the synod's executive board to prepare annual budgets in time for study at fall conference meetings, so that hasty decisions won't be necessary at the synod conventions.

Pastor Assails Graham Crusade as "Carpetbag" Invasion

PHILADELPHIA—A United Lutheran pastor was quoted in the *Evening Bulletin* as calling Billy Graham an "evangelistic carpetbagger" and criticizing the clergy who invited him to Philadelphia for a two-month crusade in 1961.

The Rev. W. Carter Merbreier said "Graham wants the respect, care and affection of the organized churches without having to marry into any of their families," according to the newspaper. Mr. Merbreier is pastor of St. Matthew's Church, in center city.

His position was in direct opposition to that of Dr. Ross H. Stover, pastor of Messiah Church (ULCA), who organized a committee of 100 clergy to invite Graham.

Pastor Merbreier said further: "He (Billy Graham) is a carefree 'preaching bachelor' who doesn't want to settle down, yet he expects his orthodox friends to keep getting him dates, paying for them, and then caring for the sickly converts he produces.

"I rebel against the perverted sense of Christian stewardship which provides a free breakfast for 1,200 church leaders to gain their support for a crusade, while thousands who have already accepted Christ are starving in downtown parishes.

"Better that our large congregations and powerful laymen seek to support and aid the many consecrated and forgotten parish pastors of the city, who daily minister to the suffering, the lonely and the lost of Philadelphia, than to sink thousands of dollars into the questionable returns of a brief evangelistic campaign.

"Is Christ truly glorified in emotionally charged religious shows that attract with the same curiosity instinct that crowds circuses and automobile accidents, or by the psychopathic salvationists who gladly march up the sawdust trail for every so-called evangelist who hits the circuit?

"A comparative few of the city's clergy want a Graham crusade because they know that in the New York campaign, several years ago, no more than one out of 80 who made a public declaration of faith actually wanted to join a church."

Pastor Merbreier called upon local business and political leaders to "support their own, as they expect their own to support them, rather than evangelistic carpet-baggers."

The "free breakfast" he referred to was given by J. Howard Pew, leading United Presbyterian layman. Graham spoke and urged support for his 1961 crusade. The Philadelphia Council of Churches is not sponsoring the campaign.

Pastor Merbreier was named "Outstanding Young Man of 1958" by the Philadelphia and Pennsylvania Junior Chambers of Commerce for his work in juvenile delinquency and in leading clergy in briefings on police work. He founded the Legion of Cornelius for Protestant police and park guards.

Harness Race Track Fought By Bucks County Churches

By WILLIAM C. ROEGER

DOYLESTOWN — Although Bucks County was one of the counties in Pennsylvania where legal pari-mutuel betting in connection with harness-racing was approved, it was overwhelmingly defeated in the central and upper portions of the county where most of the Lutheran constituency in the county lives.

Large pluralities in the lower section of the county immediately adjacent to Philadelphia were responsible for the approval on a county-wide basis. In spite of this, it appears that a race track may be built in the upper end of the county, an area ripe for industrial development.

The North Penn Lutheran Pastoral Association and other church groups in the area are protesting to the State Harness Racing Commission against the establishment of a race track in an area that so overwhelmingly declared itself against betting at the polls.

SPRING MEETING of the North Penn District was held at St. Peter's Church, Hilltown. The Rev. Elton L. Angstadt, dean o the district, and Mr. Herman L. Bishop o St. Peter's were elected delegates to th ULCA convention in October.

NORTH PENN ULCW held its spring meet ing at Christ Church, Tinicum. The Rev Lawrence Reese, of the Board of Parish Education, spoke.

NORTH PENN Luther League held its an nual meeting at St. John's, Richlandtown with the Rev. Mark O. Lauchnor as banque speaker. A social action rally on alcoholism was held with the Rev. Fred Goos, of th Ministerium Board of Inner Missions, a guest speaker. Paul Landes of Chris Church, Tinicum, was elected district presi dent.

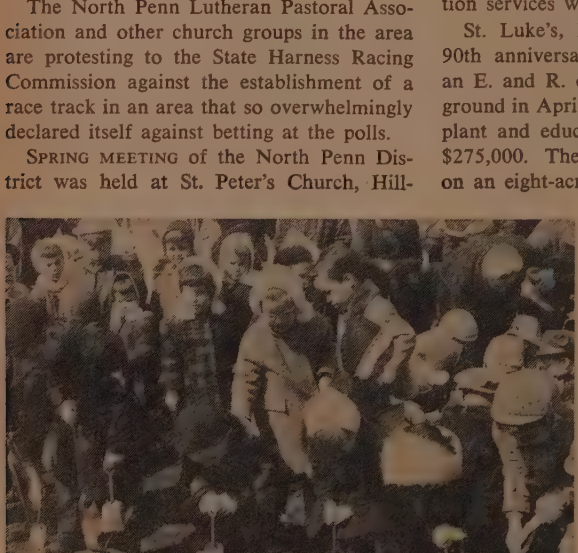
Building Projects Started

IMPORTANT groundbreaking and dedica tion services were held in the area recently

St. Luke's, Dublin, which celebrated it 90th anniversary as a union church (with an E. and R. congregation) in 1959, broke ground in April for a completely new church plant and educational building to cost over $275,000. The church is being constructed on an eight-acre site at the edge of Dublin

At St. Paul's, Telford 300 toy shovels were dis tributed to the children of the church school so that they could actually participate in the ground breaking for the new edu cational building under construction there.

Ground was also broken in Telford for the new Telford Home for the Aged, sponsored by twelve Lutheran congre gations of the area. Dr Francis Shearer of the synodical Board of In ner Missions spoke at the ceremonies, conducted by



Church school tots dig on site of St. Paul's education building

r. G. H. Bechtold guides plow at Telford Home ceremony. Pulling are Pastor E. K. Reitz, Dr. E. Shearer, Pastor C. F. Brobst, Roy Benner, Pastors LeRoy Bond, W. R. Shearer, L. F. Schlenker

r. William R. Seaman of Emmanuel, ouderton, and former district dean (*photo ove*).

St. John's, Quakertown, is engaged in a ajor renovation of its education facilities provide more classroom space. A neigh- oring Methodist Church offered the use of part of their educational building, and me departments of St. John's Church hool will make use of these facilities tem- orarily.

New Facilities Dedicated

THREE PARISHES recently dedicated new cilities for Christian education. North enn District Dean Elton L. Angstadt of- iated at the dedication of a new parish ouse, costing almost $150,000, at Christ hurch, Tinicum.

A major renovation of facilities in the arish house of Trinity Church, Norristown, as dedicated with the Rev. Lawrence M. eese as speaker. The project includes air- nditioning and installation of an elevator.

Four classrooms and a hospitality unit ere added to St. Peter's Union Church, illtown. Speakers at the dedication were r. Wilmer H. Long, president of the Phila- lphia Synod of the United Church of hrist, and Pastor William Coley Roeger, orth Penn District secretary.

Dauphin Churchmen Study Task of Caring for Aging

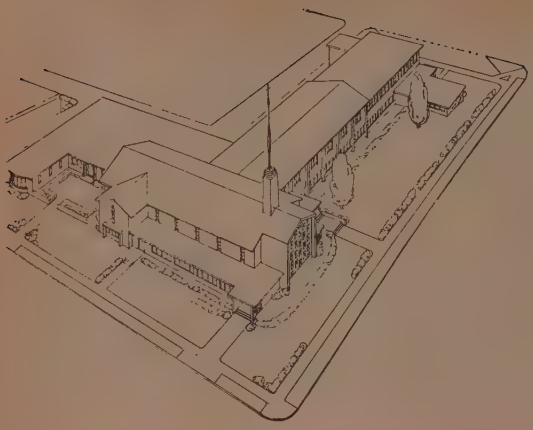
By VIGGO SWENSEN

HARRISBURG—Dauphin County Committee on the Aging held its first general meetings in Harrisburg May 14 in preparation for the 1961 White House Conference on Aging. One of the group meetings was held in Christ Church, two in Zion Church.

Dr. William VanHorn Davies, Messiah Church, speaking out of several years' experience as member of the Board of Directors of the Lutheran Service Society, contended that the church has not done the kind of job of which it is capable with the aging, because of its spirit of exclusiveness.

The Rev. Harold Dietz, executive secretary of Lutheran Service Society was chairman of physical arrangements. Attorney Paul Rhoads, member of Zion Church, and Rev. Harrison Ziegler, III, chaplain at the State Industrial School, participated as panel consultants.

PENNSYLVANIA Council of Churches went on record for the first time, April 26, as favoring the dissemination of birth control information to married couples. The council's board of directors called upon churches to "seek means to assist husbands and wives



Plan of Trinity Church designed by T. Norman Mansell

Trinity Church, Harrisburg, broke ground May 1 at the site of its new church building, 18th and Hanover Sts. The congregation is relocating from 1038 S. Ninth St.

Taking part in the service with Pastor Carl J. Frederick were Dr. Martin Tozer, of the Central Pennsylvania Synod; Dr. Paul Clouser, vice president of the East Penn Conference, and church officers and contractors.

A $244,000 educational unit will be built first. It will be used for worship until the final church is erected.

PA.: HARRISBURG . . .

to live responsibly with God in this relationship."

Board of Directors of the United Churches of Greater Harrisburg was to discuss the endorsement of a co-operative housing venture for the aged. Dr. Charles Venable, St. Paul's Church, chairman of a special study committee for this purpose, was to present a recommendation at the board's May 19 meeting.

Memorial Church welcomed Miss Martha J. Reed, one of its members and a missionary nurse just returned from Malaya for her first furlough. The special service of welcome on May 15 was followed by a reception. Among the guests were Miss Reed's grandfather, the Rev. H. E. C. Wahrmann, executive secretary of Good Shepherd Home, Allentown; and her uncles, the Rev. M. L. Wahrmann, St. John's, Palmerton, and the Rev. D. F. Newhart, Bethany, West Reading.

The Rev. G. Martin Ruoss, pastor of St. Mark's Church, Mechanicsburg, spoke at the East Penn Conference ULCW spring rally in St. Luke's Church, Schaeffertown, May 14. Pastor Ruoss advocated administering the Lord's Supper more frequently—at least once a month—and using wine rather than grape juice.

Gettysburg Seminary Week Visitors Hear Bishop Lilje

Gettysburg — German Bishop Hanns Lilje related some problems of his church to pastors and seminarians during Seminary Week, May 4-6, at the Church of the Abiding Presence. Authority of the state, militant atheism and a political philosophy not based on the convictions of the people, were listed as problems the church in East Germany faces.

"The task of the church," Bishop Lilje said, "is to build a large group of leaders able and willing to accept responsibility in this kind of situation. For whenever in a nation the group of leaders who realize the responsibility becomes too small, catastrophe follows!"

Seminary President Harry F. Baughman announced the extending of a call to a professorship to Dr. Lawrence D. Folkemer of Reformation Church, Washington, D. C., by the seminary board of directors. Dr. Paul Clouser, of St. Paul's Church, Middletown, Pa., was elected president of the board, succeeding Dr. Chester Simonton, St. Paul's, York, whose term expires.

West Penn Conference Inner Mission sponsored the fourth annual retreat for the

anadian Leaguers visit Memorial Church, Shippensburg. Dr. Edward Turnbach, pastor, is at right

af on Gettysburg Seminary campus, May . A talk by Richard Phillips, dean of stu- nts, Gallaudet College, Washington, C., a picnic on the battlefield, and a rec- ational program for children were on the enda.

THIRTY-NINE LUTHER LEAGUERS from St. hn's and St. Mark's churches in Kitch- er, Ontario, made an Easter week-end sit to Memorial Church, Shippensburg. ney enjoyed the local sights and Gettys- rg battlefield, seminary and college, but ainly they shared the services and league eetings of their hosts. Three Waterloo minarians and two deaconesses accom- nied the leaguers.

ork Home Will Dedicate ottage on Founder's Day

YORK—Lutheran Home for the Aged ex- cts to dedicate a second cottage on Found- 's Day, June 18. Accepted as a project the auxiliary of the home, this building ill be called the Auxiliary Cottage; cost, cluding furnishings and landscaping is 5,000.

YORK CONFERENCE clothing appeal end- g April 30 brought 29,600 pounds of used othing for the Lutheran World Relief ive. The Rev. Charles Coates, associate astor of St. Paul's Church, was appeal hairman.

A TOTAL of 379 men attended six Wednes- ay Lenten breakfast meditations in Christ Church, sponsored by the conference ULCM. President Melvin Crumrine was in charge of the final session when 78 attended. Host Pastor Franklin D. Fry gave the meditation.

Lancaster Luther League Convention Held at Camp

By ERNEST J. HOH

LANCASTER—The vitality and interest in the Luther League program in the Lancaster Conference was evident when over 400 young people gathered at Camp Nawakwa on April 30 and May 1 for the annual convention.

A series of workshops gave the leaguers the "know-how" for planning effective programs in the local leagues during the coming year. The Rev. George Evans, pastor of St. Stephen's Church, Lancaster, was the chaplain.

The Rev. Raymond M. Roden, of Bergstrasse Church, preached at the morning service. His sermon was the subject of the Bible discussions that followed. In the evening a candlelight installation of officers was held and the sermon was delivered by the Rev. James Singer of Bloomsburg. Janet Brumbach is the conference president.

UNITED LUTHERAN CHURCH MEN of the conference met at Trinity Church, Mt. Joy. Dr. William H. Lazareth, of Philadelphia Seminary, addressed 120 men. The extension committee reported five new groups or-

PA.: LANCASTER . . .

ganized during the year. Charles S. Bomberger, of Advent Church, Lancaster, was elected president.

Women Discuss Social Missions

SPRING RALLY of the United Lutheran Church Women was held at Emmanuel Church, Brickerville. The Rev. Harold W. Reisch, of the ULCA Board of Social Missions, was the speaker. A panel discussion on social missions featured the Rev. Cedrick Tilberg, Sister Betty Amstutz, and the Rev. Henry Wohlgemuth.

MORE THAN 200 teachers of vacation church schools attended a workshop at Trinity Church, Lancaster. The program was arranged by the synodical Board of Christian Education. Dr. Ernest J. Hoh was chairman.

PASTOR HERBERT HOHMAN, of Redeemer Church, Lancaster, observed the 25th anniversary of his ordination on May 22.

MISS ANNA MARY SMITH, formerly a secretary in the Luther League of America office, has become parish secretary of Christ Church, Lancaster.

PA.: PITTSBURGH

Lutheran Service Society Honors Volunteer Workers

By LUTHER E. FACKLER

PITTSBURGH—The Lutheran Service Society of Western Pennsylvania held a recognition banquet to honor many of the volunteers in the organization. Among those honored was Dr. Ambrose Hering, for his 50 years of ministry in social welfare throughout the church. The speaker was Dr. Harold Haas, executive secretary of the Board of Social Missions (ULCA).

Miss Lulu B. Sachs has been added to the staff as a part-time worker in the field of services to older people. Mrs. Dorothy Stindt is a full-time worker in the department arranging conferences in the local churches to set up a program for the aging.

Dr. Joseph Flotten, board chairman, thro spadeful of dirt at Wagner ground-breaki

NEW YORK

Ground Broken at Wagner For New Library Building

By PAUL VALENTINER

NEW YORK—Ground was broken Ma for a new library on the Wagner Col campus. Eighteen representatives of coll affiliated groups turned a shovel of e with the same gilded spade used in the 1 ceremony for Wagner's new men's do tory.

Speaking to an alumni-parents' week audience, President Richard H. Hei called the new addition the first step i 20-year development program.

The $950,000 three-story structure is be joined in the future by a chapel, scie hall and student center, which together v the existing Main Building and Sutter G nasium will form an academic quadran

Completion, expected in time for

61-62 academic year, will release sufficient ıssroom space in the main building, now ed to house the library, to permit accept-ce of 100 additional students.

Leading participants in the ceremonies ere Dr. Frederic Sutter, chairman emeritus the board of trustees, and Dr. Joseph B. otten, who now heads the board.

Dr. Alfred L. Beck, New York and New ıgland Synod president, read a congratula-ry message from ULCA President Frank-Clark Fry. Dr. George R. F. Tamke, llege trustee, represented the New Jersey nod.

This was the sixth groundbreaking cere-ony for Dr. Sutter and Dr. Tamke, who ve participated in every Wagner ground-eaking since the college moved to Staten and in 1918.

Conferences Elect Officers

THREE OF THE FOUR metropolitan confer-ces elected new officers at annual spring eetings the first week in May.

Nassau-Suffolk: Walter A. Kortrey, Gloria Dei Church, New Hyde Park, president; Charles E. Deitz, St. David's, Massapequa Park, vice president; Walter G. Smihula, St. John's, Lynbrook, secretary; Arthur C. Olsen, St. Peter's, Greenport, statistical secretary; and Mr. John Kempf, St. John's, Merrick, treasurer.

Queens: Robert H. Arnold, St. Paul's, Richmond Hill, president; Austin P. Bosch, Trinity, Maspeth, vice president; Ivan L. Sterner, Holy Trinity, Hollis, secretary; Theodore Grant, Epiphany, Laurelton, statistical secretary; and Mr. Fred Eggerstedt, treasurer.

Brooklyn: Paul R. Swank, Redeemer, president; Ernest P. Pretsch, Holy Redeemer, vice president; Paul Valentiner, St. Peter's, secretary; Herbert Dichsen, Messiah, statistical secretary; Mr. Otto Schmidt, Zion, treasurer; and Mr. Henry Meislahn, St. Peter's, lay executive board member.

The New York Conference, headed by Dr. George Saunders, holds its elections in odd numbered years.

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N. Y.: ALBANY

Sack Models Demonstrate Need for Fresh Approach

By CLAYTON G. VAN DEUSEN

ALBANY — Burlap bags helped to put across a message at the spring inspirational meeting of the Hartwick Conference ULCW, held at the Evangelical Lutheran Church, Raymertown. Four women clad in the sacks dramatized the idea that just as sack dresses have given way to more modern styles, so old methods in ULCW groups need a fresh approach.

Specifically, it was said, each local organization needs to secure a good foundation; to adopt a good "basic" program; to supplement it with "accessory" activit selected for suitability to the partic group; and thus to tailor the program local conditions and needs.

Dr. Warren C. Johnson, Board of For Missions secretary for South America, sp at the evening service.

SPEAKER at the Hudson Confere ULCW's inspirational meeting was the R Alvin Messersmith of St. Paul's, W Camp, chairman of rural work in the s odical home missions committee. Spe project of the group was giving health to migratory families. Third Church, Rh beck, was host to the meeting.

Dr. Beck at Conference Meetings

SPRING CONVENTIONS of the Hartwick Hudson Conferences were highlighted by presentation of Dr. Alfred L. Beck, sy president. He referred to the "Manife Life Report" as indicating facets of a cha ing church; expressed gratitude for the in the synod's benevolence record; and viewed details of the anticipated merge

Dr. Harold Fry of Atonement Chu Oneonta, was elected vice president of H wick Conference, to succeed the Rev. F erick Auman. The convention was held St. Mark's, Middleburgh.

Hudson Conference met at Redeem Kingston. Attention was directed to stewardship workshop which has since ta place at Holiday Hills, Pawling. Dr. A. Kirsch addressed the workshop, pres ing "Opportunities to Serve through Sy ULCA and NLC." Two other signifi contributions were "A Layman's Expe tion of His Pastor," by Messrs. Alton G mel and Earle White, and "A Pastor's pectation of His Laymen," by the Walter Cowen.

THE REV. ROLLIN G. SHAFFER, assis director of LWA, covered ground in two-conference area. He presented a sl illustrated address at institutes for chu leaders, at Red Hook, Middletown, Alb and Canajoharie. He also addressed Hudson Valley District Luther League, preached at St. Paul's, West Camp.

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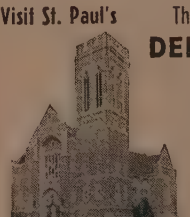

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Pastor

ocky Boy Mission Cited or Support of Education

By RALPH SANDGREN

BILLINGS, MONTANA—Our Savior's congation at the Rocky Boy Indian Mission, x Elder, Montana, has been awarded a ation by *Who's Who in America.*

The citation was received for the congreion's part in the Lutheran Education Adnce Fund Drive conducted by the Northst Synod in the spring of 1959. The congation of 69 adult Indian and white mbers pledged 452 per cent of its sugted goal in the drive for funds for a lege (Carthage) over 1,700 miles away. Recognition was made of the size of the t in relation to the givers' resources, the rifice involved and the unique circumnces surrounding the gift. The citation included in the March 1960 publication *Who's Who.*

Pastor and Mrs. John Dehaan, missiones to the Cree Indians at Rocky Boy, are ebrating their tenth anniversary at the ssion. The mission has grown from a all handful of adults and children to an ablished congregation of nearly 70.

DR. FRANK LAUBACH, internationally famous interpreter and author of the "Each One, Teach One" literacy program, made a tour through Montana in April. He spoke to over 1,100 people in Billings and to a similar crowd in Missoula. ULC congregations in both cities participated.

SONS FOR THE Ministry Day was held at Messiah Church, Billings, on May 28. Presi-

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MONTANA-NORTH DAKOTA . . .

dent George Lundquist of the Northwest Synod was the main speaker.

The three churches belonging to the recently formed American Lutheran Church also participated along with the ULC churches in Billings and Columbus, Mont.

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CARTERET SCHOOL • WEST ORANGE, N. J.

A panel discussion on the ministry as a ca
ing was held with local pastors participatir

THREE WESTERN CONFERENCE pasto
have been named as Evangelism Counselo
by the Northwest Synod. They will be ava
able to congregations for initiating eva
gelism programs. They are: Eugene Hass
quist, St. John's Church, Fargo, N. D.; Do
ald West, Trinity parish, Glenburn, N. I
and Ralph Sandgren, Messiah Church, Bi
ings, Mont.

PASTOR JOHN SHANNON, First Churc
Billings, and Pastor Don West, Glenbur
N. D., have been appointed stewardsh
counselors for the Western Conference. Th
will visit every congregation this fall.

New Pastors Will Develop Missions in West Canada

By E. G. GOOS

EDMONTON, ALTA. — Western Cana
Synod graduates at Luther Theological Sem
nary at Saskatoon will begin their minist
in developing missions.

Walter Goos has accepted the call of t
Board of American Missions to develop
mission at Nelson, B. C. John Klingb
will develop the Mayfield mission in Edmo
ton, Alta. Both will be ordained at speci
services in Edmonton June 12.

ANNUAL CONVENTION of the Weste
Canada Synod is being held a month earli
than usual, June 7-10, at St. Paul's Chur
in Regina, Sask., the Rev. H. Dahle, pasto

A CHALLENGING opportunity in rural r
alignment faces a number of congregatio
in the Regina area. Holding tenaciously
pioneer boundaries in a day of increasi
size of farms and dwindling population, th
could lose all. Sacrificing themselves in t
elimination of old boundaries for a great
whole in new parishes with more extensi
limits, a brighter future may dawn for ther

THE PARISH education committee arrang
a number of vacation church school wor
shops in May. Three evangelism conferenc
will be held in Saskatchewan this month.

rdinations This Month

or Five Virginia Sons

By MARSHALL F. MAUNEY

ROANOKE—Nine seminary graduates have cepted calls in the Virginia Synod follow- graduation this spring. Five of them e "sons of the synod."

Charles A. S. Robertson will be ordained Grace Church, Winchester, June 12. He s accepted a call of the Board of Ameri- n Missions to become a mission developer Richmond (Heckler Village).

Roger S. Kluttz and Ronald I. Fisher will ordained June 12 at St. Mark's Church, anoke. Kluttz has accepted the call of the and parish, and Fisher the call of St. ark's, Roanoke, to be assistant pastor.

Stephen J. Schulz and Harold F. Fuller, , will be ordained June 26 at Ebenezer, arion. Schulz has accepted the call of St. ul's, Maryville, Tenn., and Fuller the call Gravel Springs parish, Va.

A NEW ALTAR for the children's depart- ent of the church school was dedicated at Family Sunday service held at First urch, Portsmouth, April 24. The new ar, faced with a wood carving of a lamb d bearing the inscription "Come, Little mbs," is the gift of the ULCW of the con- egation. Pastor Neil Cline presided.

—CHANGES OF PASTORATE—

MARYLAND

ELWIG, E. KOONTZ. From Utica parish, Md. To Our Saviour Church, Baltimore.

NORTH CAROLINA

AMSEUR, FRED M., JR. From St. Stephen's Church, Hickory. To Emmanuel Church, Lincolnton.

PITTSBURGH

VE, DONALD G. To First English Church, Ashtabula, Ohio.

MPSELL, PAUL H., JR. From Hope Church, Forest Hills. To St. Luke's Church, Saxonburg.

TEXAS-LOUISIANA

ATSON, HENRY B. From Ascension Church, Lubbock, Tex. To Trinity Church, Miles.

VIRGINIA

LUDWIG, RUDOLF. From St. Paul's Church, Bridgeport, Conn. To Our Saviour Church, Johnson City, Tenn.

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IN CONCLUSION . . . . . .

WHEN YOU'RE driving a car you have to be cool and competent. A mistake may be fatal. It's a million times more important that the individuals who make the big policy decisions of the biggest nations should know where they are going and how to get there.

Driving a car—estimating the condition of the highway, guessing what some other driver is going to do—is easy compared with the uncertainties of charting the cold-war strategy of such nations as the United States or Russia. Maybe there are no men wise enough to deal with the monstrous dangers of our day.

WE HAVE been shocked by the extravagant performance of Nikita Khrushchev in Paris. We are equally startled by the first statement about the U-2 flight by the U.S. government that "it has been established that insofar as the authorities in Washington are concerned there was no authorization for such flight as described by Mr. Khrushchev."

Thousands of people in the United States have known for years that flights were being made by U.S. planes over Russia. No doubt there were good reasons why these flights were necessary. For the U.S. to make a flat denial of such flights was worse than refusing to say anything. And if the U.S. had hope of reaching any agreements with Khrushchev in Paris, the risk of a U-2 flight over Russia last month was unbelievably stupid.

Khrushchev, who has known about these flights for years also, was put in too tight a corner when a plane was shot down in the middle of Russia. What would the American people say if a Russian plane was shot down in Denver? Missile stocks on Wall Street would g up a thousand points next day.

ONE THING the month of May shou have taught Americans is to be somewh less self-righteous. Many of us assun that we are the good people and Russia and Chinese are the bad people. Th makes things too simple. Both we ar they are caught in a period of histo when sneaky, dishonest things, are n avoidable. We are living through one the big turning points in history, fraug with complex and ugly problems.

We must know too that there is alternative to finding some way to coexi with the Reds—unless we all get spa ships and migrate to Mars. Neither t Reds nor we can afford to indulge tantrums. Somebody has to hold t wheel hard.

And we must depend heavily on t faith which Rufus Cornelsen writes abo this week (*page 15, written of course b fore the Paris collapse*). "Christians," says, "should be ready to live with har realities." There's never an easy way o of hard choices history requires of u

Maybe the Reds will conquer t world. Perhaps they can prove that the way of doing things is superior to ou Then a slim company of foreign missio aries will have to infiltrate Russia, co vincing the Reds that life is more th world power and lush prosperity. May we need missionaries to convince ou selves of this.

We have to want some important de tination, not merely loll in comfortab self-satisfaction, if we expect to be wor surviving. No driver can bring us safe through the perils of this century if have no God-given goal. —ELSON RU

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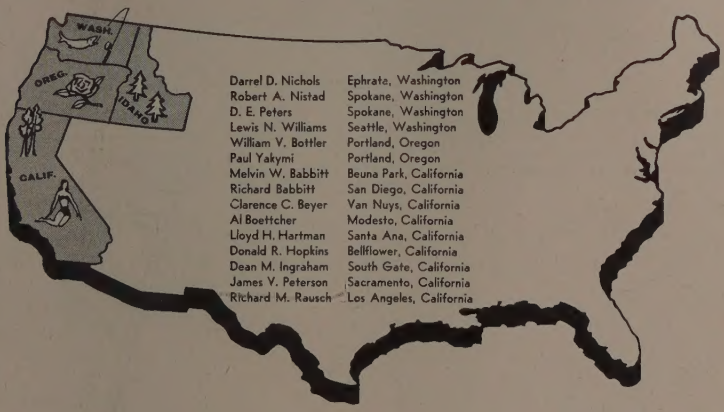

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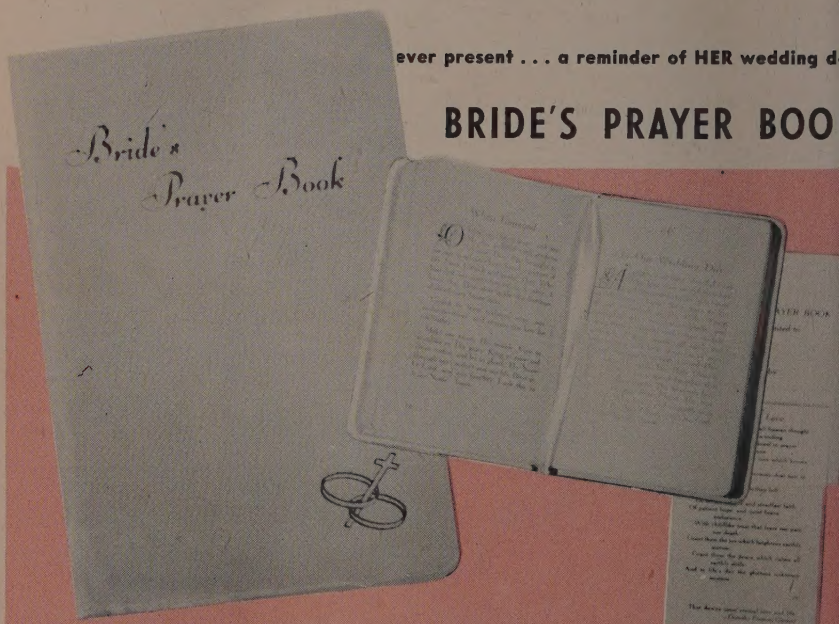

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